

CONFIDENTIAL

REPORT

NATIVE PAPERS IN BENGAL

Week ending the 27th November 1909.

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(1900)

LIST OF NEWSPAPERS.

[As it stood on the 1st January 1900.]

Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
BENGALI.				
"Anusilan" ...	Calcutta ...	Weekly ...	Surendro Lal Mukerjee, age 37, Hindu	1,000
"Bangabandhu" ...	Ditto ...	Do. ...	Gets contributions from different writers.	500
"Bangabhumi" ...	Ditto ...	Do. ...	Kanai Lal Das, age 38, Karmakar	100
"Bangaratna" ...	Ranaghat ...	Do. ...	Behari Lal Sarkar, age 53, Kayastha ;	15,000
"Bangavasi" ...	Calcutta ...	Do. ...	Hari Mohan Mukerji, age 41, Brahmin ; and Durga Das Lahiri,	
"Bankura Darpan" ...	Bankura ...	Do. ...	Biswanath Mukerji, B.L.	712
"Basumati" ...	Calcutta ...	Do. ...	Radhika Prosad Ghose, age 37, Hindu	13,000
"Bharat Chitra" ...	Ditto ...	Do. ...	Rajranjan Sen, age 34, Baidya	300
"Birbhum Hitaishi" ...	Suri ...	Do. ...	Debendra Nath Chakravarti, age 36, Brahmin.	300
"Birbhum Varta" ...	Do. ...	Do. ...	Prabodhananda Sarkar	960
"Burdwan Sanjivani" ...	Burdwan ...	Do. ...	Dinanath Mukerji, age 42, Brahmin	650
"Chinsura Vartavaha" ...	Chinsura ...	Do. ...	Hari Dass Dutt, age 37, Kayastha	200
"Daily Hitavadi" ...	Calcutta ...	Daily ...	Shibnath Bannerji, M.A., B.L.	1,500
"Dainik Chandrika" ...	Ditto ...	Do. ...	Hari Dhan Kundu (Principal contributor), caste Teli, age 34 years, Fashitola, Howrah.	1,000
"Dharma-o-Karma" ...	Ditto ...	Monthly ...	Panch Kowri Banerji, Jaladhar Sen, age 46, Hindu ; and Jogendra Kumar Chatterjee of Chandragore, and Manindranath Bose of Chitta.	
"Education Gazette" ...	Chinsura ...	Weekly ...	Hari Das Dutt, age 37, Kayastha	1,000
"Ekata" ...	Calcutta ...	Do. ...	Gishpaty Kabayatirha, age 36, Kayastha.	2,500
"Hitavadi" ...	Ditto ...	Do. ...	Behari Lal Roy, age 45, Kayastha ; Beni Madhab Ganguly, age 35, Brahmin ; and Monmotha Nath Roy, age 32, Brahmin.	500
"Hindusthan" ...	Ditto ...	Do. ...	Ananda Mohan Chaudhury, age 24, Kayastha.	500
"Howrah Hitaishi" ...	Howrah ...	Do. ...	Biswar Mukherjee, age 45, Brahmin ; and Tarak Brahma Sikdar, Kayastha.	1,200
"Jagaran" ...	Bagerhat ...	Do. ...	Gopal Chandra Mukerjee, age 50, Brahmin.	300
"Jasohar" ...	Jessore ...	Do. ...	Bagola Chandra Ghosh, age 36, Kayastha.	300
"Kalyani" ...	Magura ...	Do. ...	Surendra Nath Sen, age 52, Hindu	500
"Khulnavasi" ...	Khulna ...	Do. ...	Sayyid Osman of Basirhat, age 36 ; and Maulvi Royasuddin Ahmed of Karoya.	4,000
"Manbhum" ...	Purulia ...	Do. ...	Bonwari Lal Goswami, age 44, Brahmin.	100
"Matribhumi" ...	Chandernagore ...	Do. ...	Susil Kumar Maitra, age 23, Brahmin.	300
"Mihir-o-Sudhakar" ...	Calcutta ...	Do. ...	Rev. Lal Behari Shah, age 50, Native Christian.	300
"Murahidabad Hitaishi" ...	Saidabad ...	Do. ...	Madhu Sudhan Jana, age 49	500
"Nadia" ...	Krishnagar ...	Do. ...	Charu Ch. Roy, age 36, Kayastha	200
"Navajivani-o-S w a d e s h i Christian."	Calcutta ...	Tri-Weekly ...	Soni Bhusan Banerji, age 42, Brahmin	600
"Nayak" ...	Ditto ...	Daily and Weekly ...	Purna Chandra Chatterji, age 43 ; and Banku Behari Ghose, age 35 ; Goala.	500
"Nihar" ...	Contai ...	Weekly ...	Kamakhyia Prosad Ganguli, age 30, Brahmin.	100
"Nivedan" ...	Calcutta ...	Do. ...	Mahendra Nath Chakravarti, age 39, Brahmin.	300
"Pallivarta" ...	Bongong ...	Do. ...	Sailendra Nath Chatterjee, age 36, Brahmin.	300
"Pallivasi" ...	Kalna ...	Do. ...	Amulya Ratan Chatterjee, age 37, Brahmin.	300
"Prachar" ...	Calcutta ...	Monthly ...	Rakhal Chandra Chakravarti, age 26, Brahmin ; and Gopal Chandra Mitra, age 26, Kayastha.	
"Prasun" ...	Katwa ...	Weekly ...	Satya Charan Banerjee, age 23, Brahmin.	1,300
"Pratihar" ...	Berhampore ...	Do. ...	Ganendra Nath Das, age 54, Brahmin	200
"Prava" ...	Calcutta ...	Do. ...		
"Prabhat" ...	Ditto ...	Do. ...		
"Purulia Darpan" ...	Purulia ...	Do. ...		
"Ratnakar" ...	Asansol ...	Do. ...		
"Samaj Darpan" ...	Salkia ...	Do. ...		
"Samay" ...	Calcutta ...	Do. ...		
"Sanmilani" ...	Serampore ...	Do. ...		

LIST OF NEWSPAPERS—concluded.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
BENGALI—concl.					
46	"Samvad Purnachandrodaya"	Calcutta ...	Daily	Purna Chandra Ghattak, age 45, Brahmin.	600
47	"Sanjivani" ...	Ditto ...	Weekly	Shiva Nath Sastri and Ramananda Chatterjee.	7,000
48	"Sevika" ...	Diamond Harbour	Monthly	...	...
49	"Soltan" ...	Calcutta ...	Weekly	...	...
50	"Sonar Bharat" ...	Howrah ...	Do.	Moulvi Muhammad Moniruzzam of Chittagong.	1,500
51	"Sri Sri Vishnu Priya-o-Ananda Basar Patrika."	Calcutta ...	Do.	Balkunta Das Gupta, age 35, Baidya.	3,000
52	"Swadesh" ...	Ditto ...	Do.	Rasik Mohan Chakravarti, age 37, Brahmin.	2,600
53	"Tamalika" ...	Tamluk ...	Do.	S. C. Lahiri, Pat. Lovett and Pundit Baijnath Bidyanidhi.	500
54	"Twenty-four Parganas Var-tavaha."	Bhawanipur	Do.	Sita Nath Mondal, age 36, Hindu	900
HINDI.					
55	"Bharat Mitra" ...	Calcutta ...	Weekly	Hem Chandra Nag, age 26, Kayastha	500
56	"Bihar Bandhu" ...	Bankipore	Do.	Mahabir Prasad, age 35, Vaisya; and Amrita Lal Chakravarti, age 45, Brahmin.	3,300
57	"Bir Bharat" ...	Calcutta ...	Do.	Nanda Kumar Sharma, age 35, Kayastha.	500
58	"Ghar Bandhu" ...	Ranchi ...	Fortnightly	Prantosh Dutta, age 35, Kayastha	800
59	"Gyanoday" ...	Calcutta ...	Monthly	Rev. E. Muller, Superintendent, G. E. L. Mission, Ranchi.	1,000
60	"Jain Gajet" ...	Arrah ...	Weekly	...	Never received.
61	"Jain Pataka" ...	Calcutta ...	Monthly	Printed and published in the United Provinces.	Ceased exist.
62	"Hindi Bangavasi" ...	Ditto ...	Weekly	...	...
63	"Hicvarta" ...	Ditto ...	Do.	Hari Kisson Joahar, age 30, Khetttri	4,000
64	"Lakshmi Upadesh Lahri"	Gaya ...	Monthly	Rao Purandkar, age 29, Mahratta Brahmin.	3,000
65	"Marwari" ...	Calcutta ...	Do.	...	...
66	"Marwari Bandhu" ...	Ditto ...	Weekly	R. K. Tebrevala, age 34, Hindu Agar-walla.	500
67	"Narsingha" ...	Ditto ...	Monthly	...	Ceased exist.
68	"Shiksha" ...	Arrah ...	Weekly	Gobkaran Singh, age 38, Babhan	Ditto. 255
PERSIAN.					
69	"Nam-i-Muqaddas - Hablul Matin"	Calcutta ...	Weekly	Syed Jalaluddin al-Husaini, Muham-madan.	...
URDU.					
70	"Ayin-i-chatar Gupt"	Bankipore	Weekly	...	...
71	"Al Panch" ...	Ditto ...	Do.	...	...
72	"Bihar Gazette" ...	Ditto ...	Do.	...	No more received.
73	"Dar-us Sultanat" ...	Calcutta ...	Do.	Muhammad Murad Ali Khan, age 43	No more received.
74	"Khawah Mokhah Panch"	Gaya ...	Do.	Quasi Abdul Latif, age 35, Muham-madan.	200
URIYA.					
75	"Garjatbasini" ...	Talcher ...	Weekly	...	...
76	"Manorama" ...	Bari-pada ...	Do.	Shagi Ruth Misra, age 40, Brahmin.	...
77	"Nilachal Samachar" ...	Puri ...	Do.	...	...
78	"Sambalpur Hitaishini" ...	Bamra ...	Do.	Baidya Nath Singh, age 31, Punjabi	600
79	"Samvad Vahika" ...	Balasore ...	Do.	Dinabandhu Padhan.	...
80	"Uriya and Navasamvad"	Cuttack ...	Do.	Harish Chandra Sarkar, age 53, Sad-gop.	500
81	"Utkal Darpan" ...	Sambalpur	Do.	Ram Tarak Sen, age 47, Tamuli	700
82	"Utkal Dipika" ...	Cuttack ...	Do.	...	...
83	"Utkal Sakti" ...	Calcutta ...	Do.	Gauri Santar Roy, age 75	800
84	"Utkal Varta" ...	Ditto ...	Do.	Moni Lal Moherana, age 45, Hindu Karmokar.	600

Additions to, and alterations in, the list of Vernacular Newspapers.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali.</i>					
5A	"Bangla" ...	Santipur ...	Weekly	Aravinda Ghosh	.....
14A	"Dharma" ...	Calcutta ...	Do.	...	.....
26A	"Medini Sandhav" ...	Midnapore	Do.	...	.....
29A	"Karmayogin" ...	Calcutta ...	Do.	...	.....
<i>Hindi.</i>					
54A	"Bharat Bandhu" ...	Calcutta ...	Weekly	Jaganand Kumar	.....
68A	"Tirhut Samachar" ...	Muzaffarpur	Do.	...	.....
68B	"Sri Sanatan Dharm" ...	Calcutta ...	Do.	...	.....
<i>Urdu.</i>					
74A	"Najmul Akhbar" ...	Calcutta ...	Weekly	S. M. Nazim Husain	.....
74B	"Star of India" ...	Arrah ...	Do.	Zahurul H aque	.....
<i>Bengali.</i>					
47	"Sandhya" ...	Calcutta ...	Weekly	...	.....
<i>Hindi.</i>					
	Banga Kesri ...	Calcutta ...	Weekly	...	.....

Additional to and in connection with the List of Colonial Newspapers.

Date of Publication	Name, title, and general subject	Edition	Where published	Remarks
1794	The "Patriot"	...	Boston	...
1794	The "Patriot"	...	Boston	...
1794	The "Patriot"	...	Boston	...
1794	The "Patriot"	...	Boston	...
1794	The "Patriot"	...	Boston	...
1794	The "Patriot"	...	Boston	...
1794	The "Patriot"	...	Boston	...
1794	The "Patriot"	...	Boston	...
1794	The "Patriot"	...	Boston	...
1794	The "Patriot"	...	Boston	...
1794	The "Patriot"	...	Boston	...

HAKIM MUHAMMAD,
HARVEY MAYN,
Nov. 15th, 1900.

The Anglo-Russian policy being an open secret, does not require a thoughtful consideration on the part of the new regime, but what requires a keen attention on the part of statesmen is the policy of the other Powers along with its effect on Persia.

Reinforcement of the Cossacks at Ardebil.

Indian conspirators in Afghanistan.

BASUMATI.
Nov. 30th, 1909.

HITVARTTA,
Nov. 18th, 1909.

5. As an example of "benevolent despotism," the *Hitvarta* [Calcutta] of the 18th November, quotes the replies of Lord Morley and Mr. Asquith to the memorials of the Indians passed at their meetings in several places against the brutal treatment of the Indians by the Transvaal Government, and says that the replies amount to no expression of opinion beyond the acknowledgment of receipt of the memorials.

Benevolent despotism.

BHARAT MITRA,
Nov. 20th, 1909.

6. Seeing that the Government has declared its inability to stop the oppression that is committed in the name of law, in other words, that the British Government is unable to prevent one of its own Colonies from oppressing its Indian subjects, the *Bharat Mitra* [Calcutta] of the 20th November says that justice requires that the Indians also should be given similar powers in dealing with the Colonies; then India would see how the former oppresses her people. So long as this is not done, the Government is bound to protect the Indians from oppression. Expressing inability, does not redound to its credit. It does not become an impartial Government to see that helpless people should not be allowed to do anything, while the oppressors should not receive even a reprimand.

The Transvaal Indians.

II.—HOME ADMINISTRATION.

(a)—Police.

KARMAYOGIN,
Nov. 19th, 1909.

7. The *Karmayogin* [Howrah] of the 19th November writes:—
House-searches have begun again. Dacoits also are availing themselves of the present golden opportunity to commit robberies dressed in decent clothes and putting on spectacles; for they know that if they do so, the suspicion of the police will fall on respectable men. The house of Pandit Rupram Nyayaratna, of Sivadwar, has been searched by the police only because the old gentleman—he is eighty years of age—happens to have a young nephew. The Sirkar Bahadur is earning *kudas*, never caring for the consequences of its acts. Our countrymen consider it as an insult to have their houses searched by the police, and it is a great pity that the police are committing oppression on respectable persons.

House-searches.

MAHWARI,
Nov. 19th, 1909.

8. This journal also notices the above, and referring to Lord Morley's and Mr. Asquith's reply to the memorials sent by the Indians says no one knows how long it will take them to consider the question and what their judgment will be. Will Zadkiel add any prediction about it in his prophecies for the coming year?

Ibid.

24-PARGANAS
VARTAVAHA,
Nov. 16th, 1909.

9. Referring to recent cases of dacoity in both Bengals, the *24-Parganas Vartavaha* [Calcutta] of the 16th November says that the police uniformly take it for granted that the dacoits were "Student dacoits" or "Babu dacoits." In every case the dacoits are said to be attired like gentlemen with golden spectacles on, and to be speaking English. But why should these "Babu dacoits" behave in this way, thus making it easy for the police to detect them? The authorities should think over this point.

The "Babu dacoits."

HITVARTTA,
Nov. 18th, 1909.

10. Reverting to the subject of Sheosharma's letter, noticed in paragraph 8 of the report for the week ending the 13th November, the *Hitvarta* [Calcutta] of the 18th November says that the way in which the young man Govind Sita Ram Purohit has been dealt with, raises a doubt as to whether we are living in the British *raj* or in that of some uncivilised ruler. The poor Purohit was made to rot for about three months and-a-half in the Benares Jail, and then removed to Gwalior. There is no news of any charge even having been formulated against him up to this time. Does not keeping a man in jail so long amount to punishing him without a trial? It is hoped the case will attract the attention of Sir John Hewett soon. We have noticed this case, simply because we do not consider the spreading of suspicion against Government among the people good.

Are we living in the British *raj*?

11. The *Basumati* [Calcutta] of the 20th November writes that the corpses of the men and the carcasses of the cattle that perished in the late cyclone in the village of Sarankhola, in Khulna, are still lying rotting in situ. The District Magistrate gave orders for a dozen *Domes* to be despatched there, but no *Domes* were available in the place. Plague is, therefore, threatened, unless *Domes* are imported from other parts of Bengal. Formerly the *Samities* could be expected to help on occasions like this, but thanks to official discouragement they are now mostly non-existent.

BASUMATI,
Nov. 20th, 1909.

(b)—*Working of the Courts.*

12. The *Bangavasi* [Calcutta] of the 20th November is very much pleased with the constitution of the new Divisional Benches in the High Court. The formation of a second Criminal Bench is a very satisfactory move, and was recommended by Mr. Sarada Charan Mitter. It is a matter of the utmost satisfaction that the principal Criminal Bench is to be presided over by the Chief Justice and Mr. Justice Woodroffe, than whom there is no more fearless Judge in India. The Civil Appellate Benches again are in each case presided over by a Civilian Judge and an Indian Judge. This is also a good arrangement.

BANGAVASI,
Nov. 20th, 1909.

13. The *Hindusthan* [Calcutta] of the 20th November heartily thanks Sir Lawrence Jenkins for inaugurating the practice of hearing Jail appeals of persons sentenced to death in open Court instead of in Chambers, as has been the practice so long, and of asking Counsel to argue in favour of the appellants. Lord Morley and Lord Minto are also thanked for placing such a man at the head of the High Court.

HINDUSTHAN,
Nov. 20th, 1909.

14. Referring to the judgment of the Judicial Commissioner of Oudh in an impressed labour appeal case, the *Dharmat* [Calcutta] of the 20th November asks if the officers will feel shame in obtaining forced labour. The facts revealed are a common occurrence. Of course those impressed do not always show the courage of assaulting Police officers, and so the secret of this question is not divulged.

DHARAT MITRA,
Nov. 20th, 1909.

(d)—*Education.*

15. The *Nayak* [Calcutta] of the 17th November suggests that the lecture on Hindu Jurisprudence, which the late Dr. Priyanath Sen prepared for the Tagore Law classes, should be allowed to be read by somebody else, and that the amount which Dr. Sen was to receive as remuneration should be paid to his family.

NAYAK,
Nov. 17th, 1909.

16. The *Daily Hitavadi* [Calcutta] of the 20th November hears that Government has decided that that Principalships of Colleges and the Head-masterships of some selected schools are henceforth to be filled up by Europeans only—no Indians being eligible therefor. The will of Government must of course prevail, but how will men ignorant of local languages and conditions fill high offices in the Education Department? Mischief-makers are already circulating a report that the Education Department is going to be soon placed under the Police Department. Indeed, we have come to know that Inspectors and Deputy-Inspectors of Schools even now have to play the part of detectives.

DAILY HITAVADI,
Nov. 20 1909.

(g)—*Railways and Communications, including Canals and Irrigation.*

17. The *Pratihar* [Berhampur] of the 19th November says that under orders from the Sanitary Commissioner the effects of locking water near Vishnupur *bū* to the east of Berhampur town has, this year, been kept filled with the waters of the Bhagirathi. But in the opinion of many the present bad health of the town

PRATIHAR,
Nov. 19th, 1909.

is due to this locking of water in its vicinity. It has also caused much loss to many raiyats by preventing the growing of *rah* crops in the *hl*. The notice of the authorities is drawn to the matter.

PRATIKAR,
Nov. 19th, 1909.

18. The *Pratihar* [Barnampur] of the 19th November says that the dredging of the upper portion of the Bhagirathi which is going on at present should be done with two dredgers from opposite directions. The one dredger *Nimotha* which is working at present will be altogether unable to effect any appreciable improvement in the condition of the river, and its failure will only furnish the authorities with a pretext to reject all applications for a dredging of the river in future. It is, therefore, requested that if the *Nimotha* does not make much progress, it should be recalled, and two dredgers sent to do the work next year.

(A)—General.

NAYAK,
Nov. 7th, 1909.

19. The *Nayak* [Calcutta] of the 17th November writes:—

The Reform Scheme. On the whole we may say this much that we cannot claim a favour as a matter of right. We must remain satisfied with what the English have given us out of kindness. But for the sake of truth we must say that we do not see that under the Reform Scheme any right has passed from the hands of the authorities into those of the people. Though it has been made to appear that in certain Provinces non-official members will be in a majority in the Legislative Councils, still so cunningly have the rules been framed that in time the official will is sure to triumph. This needs no explanation to those who know how things are done in District Boards and Municipalities.

The number of educated men in Eastern Bengal and Assam is not in any way less than that in other Provinces. And yet the rules for election in that Province are very unjust when compared with the rules made for Bengal and Bombay. The special privileges granted to Mussalmans will make the existing differences between Hindus and Mussalmans more pronounced. Then, again, it is the authorities who are to decide who are qualified for seats in the Councils, and who not. Very likely, the popular leaders will all be shut out of the Councils.

NAYAK,
Nov. 18th, 1909.

20. The *Nayak* [Calcutta] of the 18th November has the following under the heading "What have we got?"

Ibid. We have been hearing of the Reform Scheme ever since Lord Morley became the Secretary of State for India, and it has been loudly praised by all the officials, from Lord Morley himself to Sir Edward Baker. Mr. Gokhale and others who are in the enjoyment of official favour have applauded the Reform Scheme, and boomed it to the best of their powers. The Reform Scheme has now been made known, and we naturally feel a desire to examine and see what sort of a thing it is. As we said in our yesterday's issue, one cannot lay a claim to a gift. We are a subject people, dependent on and trampled under the foot by others; so we must gladly accept what we have got, and thank the giver and pray to God for his welfare. It is but natural for the beggar to be elated with joy if, when he goes to beg at the rich man's door, he gets a handful of rice instead of being driven away by the gate-keeper. Our Congress, Conferences and meetings, and our popular leaders and journalists have for the last half a century been begging for alms at our ruler's door. So far we have been like a dog which waits for food at a place where a feast is going on, now struck with a stick and now getting the leavings of the table. Now, however, our lords—our rulers—have been kind enough to give us a handful of rice. Not only this, but they are trumpeting their own charity all over the world; and it would not, in these circumstances, be proper for us beggars to refrain from praising our rulers and expressing our gratitude to them for their bounty.

But while singing the praise of the givers, let us open our wallet and examine the alms that they have given. We fail to see why the name of Reform Scheme has been used, for we do not see where any reform has been

effected in the old system. Can anybody tell us whether the Reform Scheme will put an end to police rule, injustice, robbery of justice, oppression, partiality and differential treatment of the Whites and the Blacks? Will police oppression be a thing of the past even if the entire population of India be admitted into the Legislative Councils as "Hon'ble Members"? If an Hon'ble gets into a first class or second class compartment in a railway car, the red-faced occupant of the car calls him a "Black Nigger" and kicks him (the former) on the stomach. Is the Reform Scheme likely to put an end to things like this? Are we to get the deportees back? Will litigation be prevented from ruining people? Will the people's money be spent according to their wishes? What part of the administrative machinery has then been reformed? So then the whole thing is rotten at the core. What will the people of India do with this lollypop? Famine, plague and malaria will not be scourged out; the country's money will not be kept within it; Indian graduates, whose education costs their fathers large sums of money, will not receive larger salaries than Rs. 30. Where then do the Reforms come in?

We find that under the new scheme a large number of "Babus" in the two Bengals, Bombay, Madras, the United Provinces and the Punjab will be able to become "Hon'ble Members" of Legislative Councils, that large sums of money will be spent in building new Council Chambers, and that a good deal of speechifying will take place in those Chambers. So then the rich idlers will have something to keep themselves engaged, though of course no other good is likely to be done to the country. Persons who are the real leaders of the people will not be allowed to have anything to do with the Reformed Councils. Two things, we can see, will result from the Reform Scheme: First, the gulf which now exists between the Hindus and the Mussalmans will be made deeper and deeper; and, secondly, the real leaders of the people will be carefully shut out from the Legislative Councils which will be filled only with a numbers of *ap-to-waste* men. Whatever good the Reform Scheme may or may not produce, it is sure to lead to these two evils.

So cleverly and cautiously have the drafters of the rules for election to Councils done their work, that almost all the popular leaders will be disqualified from entering the Councils. Tilak and Bipin Chandra will not be entitled to seats in the Legislative Council because they suffered imprisonment; Lala Lajpat, Aswini Kumar and Krishna Kumar will not be allowed to enter the Legislative Council, because they were deported; Surendra Nath is disqualified, because he was dismissed from Government service; Bhupendra Nath Basu and Ashutosh Chaudhuri are not members of any District Board, and so they are to be shut out; and a similar disqualification will be applicable even to Mr. Sinha when he resumes his practice as a barrister. Many gentlemen had to execute bonds and find sureties in connection with the troubles that followed in the train of the *swadeshi* agitation; so they are debarred from the Legislative Council. And, lastly, those who will be able to get over so many obstacles will have to depend on the pleasure of the Governor-General in Council for obtaining memberships, because the Governor-General will have the right of disapproving of the election of any member. The thing is that instead of men of light and leading being allowed to be members of the Legislative Councils, those assemblies shall be filled with a number of mediocrities. The non-official majority, which the authorities are making so much of, will, therefore, be quite valueless. Indeed, if we had the time and the space, we could prove that the Reform Scheme is a huge sham, and that it has deprived the people even of the rights they possessed before.

The Reform Scheme has driven the *Englishman* mad. It says that the people of India have obtained possession of an invaluable gem by means of intimidation. The paper further says that the people of this country do not care for the Reforms; for while a *swadeshi* meeting, held at College Square on the day preceding that on which the Reform Scheme was published, was attended by thousands of people, not even ten persons went to Hastings Street from where the Reforms were made public. We may tell the *Englishman* that the "gem" will not be prized in Bengal at least, and that even if the gift is recalled, the country will not be much of a loser.

WATAN,
Nov. 30th, 1909.

We have said before that we shall remain grateful for what we have got. But we ask our countrymen to bear in mind that it is all worthless tinsel, and that mendicancy will never bring us anything good.

21. In an article under the heading, "Reform or Despotism?" the *Nayat* [Calcutta] of the 20th November writes:—

The Reform Scheme.

There is no doubt that the reformed rules for election to Legislative Councils have caused disappointment to educated people, at least in Bengal. Excepting only a few hypocrites, nobody has made any secret of the disappointment he has felt. Popular leaders and journalists have been quite outspoken as to their opinion of the Reform Scheme. It is no use keeping back the truth. As we have said before, one cannot claim a favour as a right, and so what we have got ought to be accepted as quite sufficient for us. We may, however, frankly tell our rulers that the Reforms have not done us any good, but have rather done us harm in some respects.

Our Anglo-Indian contemporaries are very angry, because the praise of the Reform Scheme has not been sung in the Native papers. *Capital*, the mouth-piece of the English mercantile community, is quite in a rage over it. But coming to this country as he has for the purpose of plundering money, Mr. "Max" will not understand the indifference which the Government has shown to educated Indians in the Reform Scheme. It has been trumpeted out that under the Reform Scheme Indians will have the predominating voice in the administration of the country; but a little reflection will make it clear to anybody that this predominance is without any value. True indeed that in Legislative Councils the number of official members will be less than that of non-official members; but this difficulty will be met by the nominated members. Besides, it is quite idle to think that those who go to Legislative Councils simply to court favours from the Viceroy or the Lieutenant-Governor, will ever support the interests of the people. And indeed to imagine that they should do this is to fly in the face of palpable facts. Anybody who has watched how nominated members do their work in Legislative Councils, District Boards and Municipalities knows that such members never open their lips for the people. What then is the use of giving a thing which has been done on purpose a character which it cannot claim.

We have said before that in the present situation of the country the people have not the power to obtain any concession as a matter of right. Lying as they do under the feet of their rulers, the people must remain satisfied with what they are given. Hence we are satisfied with the Reform Scheme, though of course we object to a useless waste of words. We have thoroughly examined what we have got, and our rulers also know what they have given, but why praise it needlessly? It is simply unbearable to hear brags of the conferment of a boon which has not really been conferred.

Then as regards the qualifications which are to entitle persons to membership of Legislative Councils, no one who is not a member of any District Board or Municipality, or who has been dismissed from Government service or convicted of any criminal offence, shall be eligible to a seat in a Legislative Council. According to the *Statesman* the present nature of these rules is due to an inadvertence on the part of the officials who framed them, and the paper thinks that they should be altered. It is not proper to blame anybody's motive, unless one is quite certain of it. But crushed as we unfortunate people always are under the wheel of struggle for existence we cannot always follow the right moral principle. We are somehow or other led to suspect that the reformed rules have been framed with the express purpose of keeping educated Bengalis, who are the leaders of the people, out of the Legislative Councils. None of the foremost men in Bengal will be eligible to membership of the Legislative Councils. Among the Bengali Baristers in Calcutta—only Messrs. B. Chakravarti, B. C. Mitra, A. C. Banerjee and J. N. Mitra will be entitled to become members of the Legislative Councils, the first two as land-holders, and the others as Municipal Commissioners. None of the Attorneys will be allowed to get into the Legislative Councils; and expecting one or two junior pleaders, who are either connected with some Suburban Municipality or have some landed property, none of the pleaders of Calcutta will be entitled to enter the Legislative Council. Journalists have all been shut out. Excepting the members of the professions named above, there is no one who cares to think

of the people. Even Messrs. Surendra Nath Banerjee, Bhupendra Nath Basu, A. Chaudhury, J. Chaudhury, Rasbehari Ghosh, Maulai Ghose and Narendra Nath Sen are not to be admitted. In East Bengal Aswini Kumar and Anath Bandhu are disqualified. In fact, ninety per cent. of the persons who have all along worked for the people are not to have the right of admission into Legislative Councils. We are not so high-minded as not to suspect that those who have framed these excellent rules have done so only to shut out all the leading Bengalis. It goes without saying that the Reform Scheme has deprived the people of the rights which they enjoyed before. What then is it—reform or despotism?

The same paper humorously observes:—

The mountain was in labour and was in great agonies. Midwife Risley came up and with a pair of forceps helped her to be delivered of a child. But that child proved only to be a mouse. Much false praise was bestowed on the mouse in order to please its mother, and astrologers cast its horoscope. The *Daily News* and the *Statesman* were very much pleased with the new-born babe, and our Sarada Charan also was pleased with it for a different reason—Sarada Charan was glad that the Banerjees, Chaudhuries and Basus of Calcutta would have little chance of becoming "Hon'ble Members." What name will now be given to the child—is it to be called the "Reform Scheme" or the "Deformed Scheme?"

22. The *Hitavadi* [Calcutta] of the 19th November takes exception to the standard of qualifications which has been fixed for election to the Bengal Legislative Council under the Reform Scheme.

Many men of light and leading will be shut out of the Council. There would have been nothing to say, writes the paper, if candidates for election were to represent strictly local interests; but since they are to be returned by groups of District Boards or Municipalities, we fail to see why the authorities have restricted the choice of members as they have done. Perhaps it is all due to some inadvertence, which we hope will soon be put to rights.

HITAVADI,
Nov. 19th, 1909.

23. The *Daily Hitavadi* [Calcutta] of the 17th November writes:—

In the fable of "The Seven Champaka Brothers" the senior Rani, who, being barren herself, was jealous of the good luck of the junior Rani who bore seven sons, buried all the children, and showed the Raja seven wooden dolls instead. In time, however, the buried children grew up into seven trees. Similarly, if the Reform Scheme appear to many to be as lifeless as a wooden doll, we must say that hidden within the wooden doll there is layer upon layer of real life which is sure to manifest itself as the time is ripe. It does not matter if it be a wooden doll, for we shall be able to get on with it for the present. And it is for this reason that we have supported the Reform Scheme, and shall support it in the future.

DAILY HITAVADI,
Nov. 17th, 1909.

We shall never be able to forget that we are a conquered and subjugated people; and even if we do try to forget it now and then, the Government brings it back to our mind by beating the drum of sedition. Considering that we are in every way a conquered and subjugated people, we ought not to look a gift horse in the mouth, but must smilingly accept whatever is given to us. At the same time we must skilfully get the field of our struggle for existence widened a little more. What little of political rights our English rulers can spare to us, after keeping the interests of their own countrymen intact, and strengthening the foundations of the empire, we must accept with a smiling face. Subjects have no other right than to pray to their rulers for favours. The English are clever rulers, and hence their favours are sugared over with courtesy and distributed among us when necessary. We have realised this main principle, and hence we support the Reforms without a murmur.

It is said that the man who has half of his expectations fulfilled is a lucky person. We are not a lucky nation; and we ought to be satisfied with what little we have got. A sovereign usually rules his subjects by the methods of conciliation, charity, punishment and discord. Our English rulers have kept India under their good government by applying all these methods fully. The policy of discord is followed when they show favours to Musalmans. If the Hindus come to hate the Musalmans, it will be evident that the policy of

discord has driven them (the Hindus) mad. If, on the other hand, the favours shown to the Mussalmans do not turn their heads and the Hindus also do not hesitate to help and co-operate with the Mussalmans, the policy of discord will be easily frustrated, and our rulers will have to look foolish. We know this very well, and hence we do not mind the favours shown to the Mussalman community. The poet, Bharata Chandra says: "The love of a great man is as unreliable as an embankment made of sand, for at one moment he may be a man with a rope, and at the next give him the moon." We are not, therefore, dissatisfied with the predominance of Mussalmans in the Provincial Councils. Looking forward to the future, we can well see that the day will come when the Hindus and the Mussalman will be united as one. Subjects of the same sovereign, obeying the same laws, and having the same wants and grievances, can the Hindu and the Mussalman possibly remain disunited for ever? The English Government may by force of its cunning cause the impossible to happen. But the Hindu and the Mussalman are sure to be united after a few days of discord.

Many people are animadverting upon the circumstances which will disqualify persons from entering the Councils. The Government of India which can do whatever it pleases cannot possibly admit into the Council any person who is not to its liking. If a person, who has once been convicted and punished, be honoured afterwards, the halo of dignity surrounding such sentence disappears. If a dismissed Government servant is honoured, the stigma attaching to the dismissal is removed. If a person who denies the ruling power is allowed to sit on the same platform as the representative of the sovereign, the majesty of the ruling power is lessened. The Government cannot let all this happen. The society, however, is against the Government as regards the above, for persons punished by a Court of Law or insulted by the Government, are not punished or insulted by the society, but are, on the other hand, accorded high honours by the society. Consequently, the Government has had to distribute honours and insults according to the demands of its own self-interest and prestige. If the subjugated people honour a person who has been disgraced by the sovereign, the sovereign considers such an act as audacious. Such indeed is the sting of subjugation. If the people do not put up with this agony and cry out in lamentation, the conquering sovereign does not soothe their agony, and they only feel it all the more.

Viewing the reforms from the standpoint of a subject people every right thinking man will accept our opinion of them. But persons, whom their English education has led to forget what they are and who boast of enjoying the friendship of the ruling nation, will be disappointed in every way. We should remain satisfied with the little that we have got. Tilak, Surendra Nath, Lajpat Rai, Aswini Kumar and others who have been persecuted by the Government, are nobody to the Government. They are ours and it is for us to honour them as we can regardless of the Reform Scheme.

DAILY HITAVADI,
Nov. 19th, 1909.

24. The *Daily Hitavadi* [Calcutta] of the 19th November thus enumerates the gains and losses of the Reform Scheme which is characterised as "a handful of alms in the shape of expanded Councils."

The gains and losses consequent on the introduction of the Reforms.

GAINS.

(1) If the Hindu and Mussalman Members of Councils do their duty, then the people will gain an insight into the methods of government by the English.

(2) The wants and grievances of the people will reach the ears of the rulers. Though the English rule the country exclusively for the benefit of their countrymen, yet that object cannot be fully attained if the grievances of the people be not removed. So some good will result from expanded Councils.

(3) The grant of the Reforms has demonstrated that the subject-people are not mere dogs. If the subject-people clamour for alms, the foreign rulers cannot afford to dismiss them contemptuously without giving them something at least. It may be that the rulers and the ruled will come nearer to each other, and will understand each other better.

Losses.

(1) Too much familiarity between the rulers and the ruled is not an advantage to either of the parties. Loyalty may grow weaker, and the rulers may come to entertain a feeling of hatred towards the ruled.

(2) The rulers will never be prepared to surrender their own ground, and the ruled will be inclined to gain something advantageous to them. The result will be a constant struggle, the inevitable result of which will be a want of regard on the part of the ruled for the rulers.

(3) Government will be obliged to win over some of the non-official members to its side, in order to maintain its own ground. These members and the communities they represent will consequently become arrogant, and will go to extremes. The European mercantile community, the Eurasians and the Mussalmans will thus grow over-bearing. The Hindus will naturally resent this, and will try to defend themselves against the attacks of their opponents. A feeling of discontent will be created, which is an evil inseparable from a policy of divide and rule.

It will appear that the losses far outweigh the gains. But there is an additional loss which is the portion of the ruler. You have given as what you had to give, and it is for us, the race of beggars, to sing your praises. But if you yourselves blow your own trumpet, a feeling of distrust creeps into our minds. The moment the Reform Regulations were published, from the Viceroy down to the Anglo-Indian writer in the *Statesman*, every man of the ruling race began to praise them in high sounding terms, so much so, indeed, that we had to pause a little. Now, if the giver begins to belaud himself to the skies for the gift he makes, the beggar is somewhat bewildered. If you give anything, give it freely at some sacrifice. The cold, calculating man cannot make a gift. If the rulers fail to understand this, they will never understand the people of this country. If you administer shoe-beating to a beggar and then make a gift of a cow to him, he will certainly not be grateful to you.

Government proposes to satisfy the people by granting denominational Legislative Councils. We, however, think Government will fail in its object, for the people will not appreciate the gift made by it. If, without trying to please them by holding out to them a veritable Dead-sea apple, Government had taken measures to combat malaria, to supply good drinking water to the people and to carry-out village sanitation, crores of people would then have blessed it with uplifted arms. Then the Viceroy would not have been obliged to sing his own praise.

25. The *Daily Hitavadi* [Calcutta] of the 20th November is filled with amazement and despair at the way in which the

The Council Regulations.

right of election under the new Council Regulations has been hedged in with restrictions. What unintelligible political insight is it which insists on limiting the choice of members by District Boards and Municipalities in Bengal to the existing members of those bodies? No other Province has such a rule. If the idea be to improve by this means the personnel of these local self-governing bodies, the operation of this rule should have been put off till the next elections. For the existing members were selected only with reference to their fitness for local work, and are mostly unworthy of a seat on the Legislative Council.

26. The *Daily Hitavadi* [Calcutta] of the 21st November says that the New Council Regulations will produce the follow

The suspected evils of the New Council Regulations.

ing undesirable consequences :—

(1) The Regulations seem to form a retaliation of the well-known resignation of 28 Commissioners of the Calcutta Municipality in Sir Alexander Mackenzie's time. It has been provided that one must be a Municipal Commissioner before one can be a Councillor. Public men must, therefore, in future, take care not to play the rôle of independent patriots by following the example of the redoubtable twenty-eight. It will henceforward be useless for people to come to Calcutta to shine on the platform and in the press with the object of making a mark in the political field. As a matter of fact, the dignity of the citizenship of Calcutta will be restricted to Europeans and Englishmen only. Government has killed two birds

DAILY HITAVADI,
Nov. 20th, 1909.

DAILY HITAVADI,
Nov. 21st, 1909.

with one stone. The first bird is the native political community of Calcutta, and the second bird is the Babu community of the mufassal. The Calcutta bird will die of the wound received from the stone, and the mufassal bird will die of the ambition of becoming councillors. Never before have we seen such skill in framing regulations.

(2) Zamindars and landholders will form a registered community on the rolls of the Government. To have their names struck off these rolls will be a great humiliation to them. Consequently they will be debarred from taking part in such matters as the *swadeshi*-boycott movement, by which they are likely to displease the authorities. The zamindars are still the leaders of the country. By giving them the opportunity to become councillors, by withholding from Landholders' Associations the right of electing councillors and by extending this right to individuals, Government has very smoothly brought the Bengal zamindars under its thumb. The result of this will be that politics, *swadeshi*, etc., will henceforward be at a discount in the country. Again, zamindars will be able to represent District Boards and Municipalities also, and with them as competitor the chances of middle-class men of light and leading in the country to become elected will be greatly reduced. In this manner Government will, on the one hand, be able to keep a check on the native community, and, on the other, slowly throttle the political party in the country.

(3) Muhammadans also have become a registered community. But the compactness and solidarity of the Muhammadan community have led the Government to make a distinction in its favour which will in the long run end only in dividing it, in splitting it into divergent parts. In the present state of the Musalman community the rise of any strong and talented leaders will immensely enhance its power and position. To prevent this Government, has extended the privilege of voting to the richest and the poorest, the highest and the lowest, among the Musalmans. Acting as an apple of discord, the vote will set Musalman against Musalman, and slacken their social ties. No doubt, the jarring noise of discord will ere long destroy the harmony of the compact and living Musalman community.

Such, says the writer, are the objects which the Regulations are intended to achieve. More cunning, far-sighted and diplomatic regulations were never before framed by any ruler in any country. The more we think over this handiwork of the Government of India, the greater becomes our admiration for its diplomatic authors. The new state of things may give some political privileges to the people, but they will have to purchase them at a very high price. As a matter of fact, the much-talked-of non-official majority in the Legislative Councils is intended merely for a show. Members who have large stakes in the country, cannot afford to displease the Government, and are practically as good as official members. The educated middle-class of Calcutta alone, who have very little to fear from those in power, can defy the opposition of Government and give vent to their real feelings. But the class has been thrown completely in the back-ground and deprived of every power and privilege. The Universities Act is restricting the sphere of high education and the Reforms are going to keep the educated community completely under check. Beware, educated Bengalis! If you want to live, chalk out a new path for yourselves. Give up politics and apply yourselves to something else, such as social reform, religious reform, etc.

BASUMATI,
Nov. 20th, 1900.

27. The *Basumati* [Calcutta] of the 20th November frankly confesses to a feeling of despair at the New Council Regulations. They will not afford much cause for satisfaction to the Indian public. The hopes raised by Lord Morley's despatch must sorrowfully be admitted not to have been fulfilled. The Councils are indeed expanded, but the popular rights are not increased proportionately—rather they have been restricted and impaired. The system of "election," the life and soul of the new scheme, has been restricted and placed under control in a way which makes it different from the "free elections" ordinarily prevalent in other countries. Indeed in no civilised country are elections hedged in with so many restrictions. Heads of Government are empowered to exclude a popular representative whom they hold unfit for the office of councillor. Persons punished for offences punishable with

imprisonment for more than six months, or directed by a Court to find security for good behaviour or debarred from practising as a lawyer, are also ineligible for membership. Political offences as well as defamation may be punished with imprisonment for more than six months. This shuts out (Tilak punished for political offences, and Mr. S. N. Banerjee sentenced by Mr. Justice Norris for an offence for which more than six months' imprisonment might have been awarded. Babu Anath Bandhu Guha, of Mymensingh, also is ineligible, because he recently had to find security for good behaviour. The election of the deportees is dependent on the favour of the officials. It is true that Government has not expressly excluded them, but it is not to be expected that Government will hold them worthy of a membership, the more so that official favour in this country is not cheap. Even those patriots and leaders who are genuine representatives of the people, who command the public respect and are outspoken and fearless, do not enjoy the official favour. Their election will be dependent on the favour of the Heads of the Government. Under the present circumstances of the country, the election of this class of people is therefore practically impossible. Hence the "elections" to be introduced will not be of the common kind obtaining in other countries, but will be purely Indian and original in character.

In England, a political offender may represent his countrymen in Parliament. Only lately an Irish rebel got into the Commons in this way, who had fought the Boers. Remember also the case of Wilkes of "North Britain" notoriety. Lord Morley has condemned in strong language the conduct of the House of Commons in refusing to admit this man into their body, and yet he now frames these Regulations.

The unofficial majorities in the Provincial Councils do not mean any gain to us. In the Bengal Council, taking the 17 official members, the two experts and the two votes of the Lieutenant-Governor, there will be 21 official votes in all. The five unofficial nominees of Government also will vote with Government; the present condition of the country furnish ample ground for such inference. For it is almost an axiom that ordinarily nominees are not men capable of independence of thought, or individuality of opinion or moral courage and a sense of duty. It is not improper to infer that these men, though nominally unofficials, will practically be supporters of Government, and among the elected members, Europeans, Hindus and Musalmans, also will be found some supporters of Government. So in the case of a conflict of opinion between the people and the Government the victory of the latter is certain. And among the elected members will be some who will represent classes or communities, and not the population generally.

The officials have been profuse in bestowing favours on Musalmans, who, besides having their own representatives, participate in the general electorates as well. The grant of special representatives to Musalmans was said to be justified by the principle of the representation of minorities, but in Eastern Bengal, where they are in the majority and where, in the ordinary electorates, Musalman representatives are sure to preponderate, they get four special representatives of their own. And yet in that Province the Hindus as a minority could certainly claim special representation. The electors also among the two communities are men of different qualifications.

The District Boards, Municipalities and Universities are henceforth deprived of their liberty of choice of representatives as not all leaders are members of these bodies—the election of our leaders is thus made difficult. Here we have a restriction of privileges not an extension on them, not progress, but a move backwards.

The rules for the debates in Council are very severe. The Members are given the right only to speak, but even that right is stinted. Then, again, some of the heads of Revenue and Expenditure excluded from debate by the new rules were formerly under the cognizance of Members of Council. Here also then there is some restriction of rights.

To sum up, the Reforms are not the fruits of the tree of Hope, but the sprout. Upon the good sense of the rulers and of the ruled depends the good use to be made of what Government has granted. We hope heartily that this sprout will ere long grow into a huge tree of self-government. May we make good use of what Government has given us. The future of India will be

marred, if through selfishness, meanness, lack of self-reliance and inward hypocrisy, these rights granted by our sovereign are made a mockery of. We hope, through the combined efforts of the rulers and the ruled, this rule-ridden and circumscribed Reform will be converted into a genuine scheme. We have to praise Lords Morley and Minto's moral courage and desire for India's welfare. We shall never forget how in terribly bad times they surmounted any amount of obstacles before bringing this scheme into operation. So though the Council Regulations may not come up to our expectations, India will always remember that she owes them to the sympathetic nature of the present Viceroy and Secretary of State.

SAMAY,
Nov. 19th, 1909.

28. Referring to the Reform Regulations recently published by the Government, the *Samay* [Calcutta] of the 19th November has the following:

The Reform Scheme.
A careful study of the Regulations has failed to give us satisfaction. We are under the impression that Government has lost a golden opportunity of allaying the public discontent. We are extremely grieved to find that in the name of reform the worst anticipations of the public are going to be realized. If it be the object of Lords Minto and Morley merely to associate a larger number of Indians with the work of the Government, that object will undoubtedly be fulfilled by the present Regulations. In the Imperial Council the official majority will operate to perpetuate the old order of things, while the non-official majority in the Provincial Councils, from the peculiar circumstances which underlie it, will be of little benefit to the public. The Mussalmans being a minority in India, have been granted special privileges; but in Eastern Bengal, where the Hindus are in a minority, the interests of the latter have not been safeguarded. The interests of other important minorities, such as the Sikhs, the Jains, the Parsis, etc., have also been overlooked. We need scarcely mention that the action of Government in this matter will be productive of no small trouble to it in future.

The fact is that we are a subject people, so much so, indeed, that we are strangers in the land of our birth. Our Government does not think it necessary to listen to our complaints and grievances. The new Reforms, therefore, do not appear to have conferred any benefit on the Hindu race.

MINIR-O-SUDHAKAR,
Nov. 19th, 1909.

29. The *Minir-o-Sudhakar* [Calcutta] of the 19th November publishes the following criticism of the Reform Regulations under the heading "Diary":

Mr. Editor, we have at last understood the true meaning of the story of the "Delhi Ka laddoo" from the Reform Regulations as published in the *India Gazette* and the *Calcutta Gazette*.

How can a fit and proper person secure a seat on the Council, considering the qualifications which a candidate for election must possess under the New Regulations? Titled men are mere puppets in the hands of the Government. Though paying road-tax, income-tax and revenue, the rich zamindars are most of them illiterate and ignorant of the English language. Those who are qualified to vote, have not the capacity to judge of the qualifications of candidates for election. Who is there to instruct them?

Those who are qualified to vote for candidates for election to the Imperial Council, are themselves fit for election to the Council. But why are not the voters for the Provincial Councils fit for election to those Councils? Why this difference?

Members for the Bengal Council may be elected by titled men, University Fellows, Honorary Magistrates, graduates of "ten years' standing, etc., etc., but not by Sub-Registrars. What a funny provision this!

None but titled men, University Fellows, persons paying revenue, road-tax and income-tax at fixed rates, members of the Bengal Legislative Council, and pension-holders, may be candidates for membership of the Lieutenant-Governor's Council.

MINIR-O-SUDHAKAR,
Nov. 19th, 1909.

30. The *Minir-o-Sudhakar* [Calcutta] of the 19th November writes:—

The Reform Scheme.
From a cursory perusal of the Reform Regulations as published in the *India Gazette* and the *Calcutta Gazette*, we are convinced that the promises made and pledges given have not been redeemed to the extent the Mussalman community prayed for,

but still for the new privileges granted the Mussalmans must remain grateful to Lords Morley and Minto.

Considering the qualifications which the voters and the candidates for election to the Councils must, respectively, possess, it will be sometime before we can expect to secure fully competent representatives. It is to be regretted that many fully-competent Muhammadan gentlemen have been disqualified by the New Regulations. Property qualification has been made the basis on which the system of election stands. Educated men have not been given any special advantages. No provision has been made for Muhammadan gentlemen who, though titleless, are yet highly educated and in every way competent. The effect of this must be to restrict the field of recruitment for the Legislative Councils. It is needless to state that titled men are, generally speaking, scarcely in any touch with the community. It must be said that in this matter Government has been misled by its accredited advisers, whose inexperience or ignorance has been the chief cause of such a calamitous result. As matters stand at present, the number of those who may find seats on the Legislative Councils under the New Regulations will be very limited. It must be confessed that there is still a dearth of competent men among our community. But if the present Regulations had not been made so stringent, qualified men would have been forthcoming in sufficient number.

31. The *Hindustan* [Calcutta] of the 20th November says that when the New Council Regulations have raised jealousies in the minds of all sections of Indians, it is to be inferred that the complaint of unequal treatment is not very well founded. Muhammadans are triumphant over Hindus in general, but envious of the lot of zamindars. The lawyer community is, after all, the most dissatisfied. Considering the undesirable state at which politics have arrived in England, a paramountcy of landholders is highly desirable in the political field of India.

We have had enough of quarrels and disputes, says the writer; it is time that we should have peace and amity. Let the new Councils sit and work. Faults and defects will be gradually detected and removed. We need not despair that we have not got all the privileges of the British Parliament. Irishmen can sit in Parliament, even after undergoing sentences of imprisonment. Incarcerated persons in India also can earn the respect of the authorities and be allowed to sit in the Councils. The privileges that England acquired by degrees, India also will acquire by degrees.

32. The *Bangavasi* [Calcutta] of the 20th November, in referring to the publication of the new Council Regulations, writes that the officials hail this scheme with genuine satisfaction as do those Indians who believe measures like these to be calculated to do real good to the country. For ourselves, says the paper, our attitude is one only of expectancy. We shall be glad if we see this purely foreign tree bearing good fruit when transplanted into Indian soil.

33. Referring to the Reform Scheme, the *Karmayogin* [Howrah] of the 19th November, writes:—

The Reform Scheme. "You may light numbers of lamps in every town, you shall still remain in the same gloom as you are," so says the song which will ever be remembered in India. Finding that all the comforts and pleasures which English civilisation has supplied us with have not been able to drive away the discontent that reigns in our minds, our rulers have given us the Reform Scheme expecting that we shall be quite elated with it. But we have not been elated, so ungrateful we are!

Everyone of us will have the right of voting, excepting those who pay less than Rs. 7,000 as revenue to the Government! In other words, all the so-called zamindars will have votes, the real landholders being shut out. We thank our lords for what we have got. The Reforms will do an immense good to our country, for will not our countrymen be allowed to speechify in the Legislative Councils? But we must be very ungrateful indeed for we are discontented even after enjoying the pleasures of subjugation for such a long time! Well, let us hang the Reform Scheme on our neck and keep it as a talisman.

HINDUSTAN,
Nov. 20th, 1909.

BANGAVASI,
Nov. 20th, 1909.

KARMAYOGIN;
Nov. 20th, 1909.

KARMAYOGIN,
Nov. 19th, 1909.

DHARMA,
Nov. 15th, 1909.

34. *The Dharma* [Calcutta] of the 15th November writes:—
On Monday, the 15th of November, at midday, the constitutional reforms, the off-spring, speaking metaphorically, of the political intelligence and the liberalism of Lord Morley and Minto and of their deep anxiety for the welfare of India, see the light of day. Bravo to Lord Morley, bravo to Lord Minto, bravo to ourselves. Persia, China, Japan and Turkey will now envy India, and with the *Englishman* will sing:—

"Bravo to those who are subject to others. Bravo, bravo to those who are subject to a European nation. Bravo, bravo, bravo to those who are subject to the liberal-hearted Lords Morley and Minto. Had we been Indians we would not be deprived of this happiness." We hope those Indians who have not yet been intoxicated by this new intoxicant will make the horizon ring by singing the chorus of this song.

HITVARTA,
Nov. 19th, 1909.

35. *The Hitvarta* [Calcutta] of the 18th November cannot say that the Reform Scheme has satisfied the aspirations of the people, but no doubt admits that they have obtained certain rights. It would, therefore, after reminding them of what the universally admired Mr. Tilak told them at a meeting at Beadon Square in 1906, ask them to do their duty. Mr. Tilak said "we want a whole loaf and shall not rest satisfied till we have obtained it; but, nevertheless, we shall not refuse to accept the bit that is offered, and then fight for more." The paper also wishes that the Indians should accept this bit of Reform and fight for the rest.

DARUS SULTANAT,
Nov. 19th, 1909.

36. The Reform Regulations have paved the way for a Parliament in India, says the *Darus Sultanat* [Calcutta] of the 19th November. The Regulations have given us a full assurance that henceforth the opinion of the majority of the Indian members will have an increased weight in framing the laws. There were two great communities in India at the beginning of the British occupation of the country, viz., that of the conquerors and that of the conquered—the Musalmans and the Hindus. The Muhammadans, though not the ancient inhabitants of India, cultivated such a deep attachment with India in the time of their supremacy that they gradually lost the idea of their original home till at last they regarded this as their native country. The British Government even at the initial stage recognised the rights of the two communities as distinct from each other, and made arrangements to safeguard the rights of both. Since then Government has remained constant in its application of this policy. Lately, the selfishness shown by the Hindus, who surpassed the Muhammadans in education in course of time, made the Government apprehend that if the rights of the latter were not specially safeguarded, its right hand would soon be paralysed. It has been the good-luck of the Musalmans to attract the attention of the Government at such a critical moment.

The special favour shown to the Musalmans in the New Regulations should not displease our Hindu brethren and make them complain of it. They ought to consider that the Regulations have not conferred wealth on the Musalmans, neither have they given them any right which they were not entitled to. What favour has been shown to the Musalmans is that the Regulations have secured to them the rights which they themselves could not have safeguarded. To those who question the separate rights of the Musalmans, on the ground that the latter call themselves the inhabitants of India as well as the Hindus, we would refer them to the experience gained in the course of the last seven centuries from which it will be seen that, although the Musalmans left their original home, lived with the Hindus for so long a time, they are even now regarded by the latter as aliens. When the British Government brought the two communities to a common level our Hindu brethren separated themselves from the Muhammadans, established their rights in isolation from them, patted the latter to a deep slumber, made progress according to the needs of the present times and began to snatch off the morsel of food of the Muhammadans out of their hands. Our Hindu brethren should shut their eyes at prejudice and self-interest and see and judge as to who is the root of this disunion. Although the new Regulations have kept in view the distinction between the Hindus and the Musalmans, nevertheless they have given them an opportunity in the mixed

electorates to make good their differences and assist one another; and for this we should all be grateful to Mr. Syed Ali Imam to whose endeavours we owe such a result. Those of the Muslim statesmen who could not find out any good in the mixed election entered a protest against it; but the final decision arrived at in the matter has shown that even after retaining the irretrievable difference due to professing different religions, it is possible for the Hindus and the Musalmans to unite together in the mixed electorates and safeguard their common rights.

Continuing, the paper says we cannot help noticing the heart-burning and taunting words of the *Statesman* in connection with Moslem representation. We are astonished to find that the *Statesman* has not up to this time understood the Musalmans, and has displayed his ignorance of their ideas. There can be no doubt that the Musalmans have been very much pleased with the Reform Regulations and are offering their thanks to Government. They have a pure heart, and have not yet coined any word in their own language which would be equivalent of the word *policy*. They do not know how to bless in abusive words, nor do they know how to express their pleasure in ungrateful terms. The Musalmans would not have appreciated such a reply to any of their addresses as was given by Lord Curzon to the address of the Eurasian community; they cannot repeat the words expressed by the *Statesman* in grateful obligation to Lord Curzon for his Lordship's bestowing a permanent national importance on the Eurasian community by calling it a native one.

37. Two defects in the Reform Regulations, says the *Bharat Mitra* [Calcutta] of the 20th November, have specially caused surprise and despair. One is the absence

The Reform Scheme.

of any mention about the creation of the Provincial Executive Councils which hanged fire so long; the other is the Government's showing no mercy to the political prisoners who, it was hoped, would be liberated on the occasion of announcing the Regulations.

The paper then criticises the Regulations as follows:—

It is no use pointing out the defects of the Scheme as there is no chance of the Regulations being amended in the near future, for the public was not consulted before issuing them. In concluding the Resolution announcing the Regulations the India Government says—“(1) the Councils have been greatly enlarged; (2) all classes and interests of major importance will have their own representatives; and (3) an elected member of the new Councils will sit as of right, etc., etc.”

How nice it would have been if the people could give the same verdict. It is to be regretted that a careful perusal of the Regulations leaves them no such choice. No doubt the Councils have been enlarged, and this will enable many to get admission into them; but this can do no good so long as they are not given any responsible powers; but there is no mention of any such powers being given in the Regulations. If there had been a provision for dropping a proposal to which two-thirds of the non-official members were opposed, it would afford the people an opportunity to speak well of the Scheme. When even this much has not been done mere increase in the number of members will do no good.

Government feels happy for having provided for separate representation of classes and interests, but the people consider such provision specially injurious. The Hindus need not be jealous of the special privileges obtained by the Muhammadans, but the way in which it will be brought into operation will not prevent animosity and ill feeling from being created between them. On the other hand the agricultural and artisan classes not having been given any representation, the theory of interests of major importance is exploded.

It is said that the elected members will sit as of right, but the Government has reserved the power of vetoing the election of any member who may not be agreeable to it. Besides Government may declare any one as unfit for election. Ineligibility has been extended even to those who have been required to find security for good behaviour. The Government has in this way shut the doors against the representatives of the people for most of them have already been disqualified on account of their punishment on a charge of sedition.

As for non-official majority in the Councils, the nominated members are likely to side with the Government; many a Muhammadan and European and

REHAT MITRA,
Nov. 20th, 1909.

some Hindu members as well may vote with the Government. What is the advantage of a non-official majority in such a case?

One good feature of the Scheme is the right of supplementary questions, but the conditions with which it is hampered in takes away from it much of its value. What will the interpellator do when the President of the Council will not allow a question to be put at all, and not even give his reasons for the same. Questions about the Native States were allowed in the old Council, and the right enabled the members to discuss the question of the oppression of Residents and Political Agents in the Council. No one knows why this right has been taken away.

District Boards and Municipalities have been restricted to electing one of their own members as their representatives. Even a paper like the *Statesman* which supports the Government view is surprised at this.

In the budget debate no question affecting the Customs, Stamps, Army and Military work would be allowed to be discussed. The members of the old Councils possessed this power.

In short, therefore, the only good that the Scheme has done is the increase in the number of members. Of course it will be a source of satisfaction if the operation of the Regulations bring any good to light.

BIHAR BANDHU,
Nov. 20th, 1909.

38. The *Bihar Bandhu* [Bankipur] of the 20th November thanks Lord Morley and Lord Minto for publishing the Reform Regulations, and says:—"But the question is how

far the reforms are real. There would be an increase in the number of members but a perusal of the rules leaves no doubt that in the matter of election, although greater power is shown to have been given to non-official members, in reality it is the official members who have got the greater powers.

"The Governor-General will veto the election of any member whom he considers unfit to sit in the Council. This power of the Governor-General clearly proves that the non-officials will be merely puppets in the hands of the officials. All the patriots and leaders who have been declared as political offenders will have no place in the Councils. In this way patriots like Bal Gangadhar Tilak, Lala Lajpat Rai, Babu Bipin Chandra Pal, etc., have been disqualified.

"The Muhammadans have got what they desired while the Hindus only looked on. Even in the provinces in which the Muhammadans form the majority they have obtained special favour. The result is that the Hindus will consider themselves as having been lowered below the Muhammadans in the political scale."

The paper hopes that the Government will duly consider the defects of the Scheme and amend it where necessary.

It also quotes the opinion of its contemporary the *Leader*.

TRIPIH SAMACHAR,
Nov. 18th, 1909.

39. Referring to the memorial of the Jains praying for separate representation in the Provincial and Imperial Councils, the *Tripur Samachar* [Muzaffarpur] of the 18th November observes that the infection of the poison of disunion spread by the Muhammadan agitation for separate representation has caught the Jain community too, which, to all interests and purposes is considered the Hindu community.

BANGAVARI,
Nov. 20th, 1909.

An appeal to Lord Minto.

40. In making the following extract from a recent speech by the Viceroy:—

"I have always maintained, and I shall always continue to do so, that the mad acts of a few mistaken fanatics are totally insufficient to justify, for a moment, accusations of disloyalty against a whole people; and I have always refused to admit, and I shall continue to do so, that the existence of unreasoning and infamous plots should be allowed to disqualify the people of India for the bestowal of administrative reforms to which they justly believed themselves to be entitled, and the introduction of which they had good reasons to hope for," the *Bangavari* [Calcutta] of the 20th November writes that these words will fill all Indian hearts with joy. Sentiments like this may indeed bring on the Viceroy's head the displeasure of the *Englishman* and its like, but let that pass. What concerns the Indian is that holding views like this, His Lordship should have been responsible for legislation like the "Seditious Meetings Act," the

"Explosives Act," etc. They earnestly look to him to abolish these laws before he lays down office and also to release the deportees.

41. Referring to the retirement from Indian Civil Service of Sir Herbert Risley on the arrival from leave of Sir Harvey Adams, the *Bir Bharat* [Calcutta] of the 21st November observes:—In spite of all his pains, Sir Risley was not destined to occupy any of the *gaddis* of this country. "Destiny cannot be over-ruled."

SIR BHARAT,
Nov. 21st, 1909.

42. The *Tirhut Samachar* [Muzaffarpur] of the 18th November notices with pleasure that the Governor of Bombay is about to appoint an Indian, Mr. Chuni Lal Hari Lal Sitalwad, Chief Presidency Magistrate, as His Excellency's Private Secretary, and says that an appointment like this speaks of the good luck of the Indians.

TIRHUT SAMACHAR,
Nov. 18th, 1909.

43. Noticing the appointment of Mr. Syed Ali Imam as Standing Counsel of the Calcutta High Court, the *Tirhut Samachar* [Muzaffarpur] of the 18th November says that the appointment is an object of very great pride to the Biharis. Another Bihari, Mr. Justice Sharfuddin, is a Judge of the High Court. By the grace of the Almighty the Biharis have begun to make endeavours to elevate their position gradually.

TIRHUT SAMACHAR,
Nov. 18th, 1909.

44. The *Bangavasi* [Calcutta] of the 20th November commends to the favourable notice of Government a petition to the Lieutenant-Governor by certain Musalmans of the villages of the Sonai, Indri, Muchithola, Krishnapur, etc., in the district of 24-Parganas, praying that arrangements be made for the conservation of the *masjids* and burial-grounds situate on the 6,000 bighas of land in those villages recently acquired by the Port Trust.

BANGAVASI,
Nov. 20th, 1909.

45. The *Sanjivani* [Calcutta] of the 18th November writes:—Why does Government look with a wistful eye on the Federation Hall grounds where, four years ago, the foundation stone of the proposed Hall was laid by the late Anandamohan Bose? Is it a fact that Government is making inquiries about the grounds through the Education Department?

SANJIVANI,
Nov. 18th, 1909.

46. Referring to the memorial submitted to His Honour Sir John Hewett by the Hindus of Cawnpore protesting against the proposed demolition of eleven Hindu temples for the purpose of widening certain public streets in that town, the *Daily Hitavadi* [Calcutta] of the 22nd November says that the representation of the Hindus deserves the sympathetic consideration of His Honour.

DAILY HITAVADI,
Nov. 22nd, 1909.

47. Several Englishmen, says the *Bharat Bandhu* [Calcutta] of the 17th November, have been giving advice for keeping a severe watch over the Indian students in England. We are also in support of the same in a manner for the greatest majority of the students who go over to England bid farewell to their own religion and society and fall in love with the golden-haired and blue-eyed girls there. Some sort of remedy must be found out for stopping this.

BHARAT BANDHU,
Nov. 17th, 1909.

48. Under the heading "A warning to the people," the *Bir Bharat* [Calcutta] of the 21st November publishes a report of the speech of Sir John Hewett delivered last year at Lucknow, Allahabad and Agra, copies of which have been distributed among the zamindars of the United Provinces, and says that a perusal of it shows that the fear of the seditionists has taken possession of Sir John Hewett too.

SIR BHARAT,
Nov. 21st, 1909.

IV.—NATIVE STATES

49. In referring approvingly to Lord Minto's recently enunciated policy of non-interference with the internal affairs of the Native States, the *Basumat* [Calcutta] of the 20th November writes that the mere enunciation of a

BASUMATI,
Nov. 20th, 1909.

policy is not enough. Government should keep a sharp eye on those many Political officers who are not imbued with Lord Minto's statesmanship and generosity and who often interfere unduly with the internal concerns of a Native State in a way of which no written record exists, and which can be revealed only by the Prince and his Ministers concerned.

HINDUSTHAN,
Nov. 20th, 1909.

50. The *Hindusthan* [Calcutta] of the 20th November says that recently, the Viceroy, in a speech delivered at Udaypur deprecated British interference with the administration of the Native States. But a correspondent of the *Hindu* of Madras says, within a week after this, that the Government of India has objected to the appointment of Mr. Setlur, B.A., L.L.B., Bar-at-Law of the Bombay High Court, to a Puisne Judgeship of the Mysore Chief Court, presumably on the grounds that Mr. Setlur has compiled a book named "The Trial of Mr. Tilak," and that it has appeared from a letter of his in the possession of the Political Department of Bombay that his political sympathies are strongly in favour of Mr. Tilak's ideas. If true, is not this interference on the part of the Government of India with the Mysore Government at variance with Lord Minto's profession at Udaypur?

VI.—MISCELLANEOUS.

HINDUSTHAN,
Nov. 20th, 1909.

51. The *Hindusthan* [Calcutta] of the 20th November condemns, in the strongest terms, the conduct of those who lately threw bombs at the Viceroy, and says that no stone should be left unturned to trace and punish them, and advises the people of the country to help the Government in the matter. The Almighty is thanked for saving the lives of His Excellency and Lady Minto. It is, however, hoped that Government will pay no heed to the *Englishman's* indignant counsels of repression in connection with this bomb-throwing.

BANGAVANI,
Nov. 20th, 1909.

52. In connection with the recent Ahmedabad outrage, the *Bangavani* [Calcutta] of the 20th November writes:—
The Ahmedabad outrage. This is very bad news; our heartfelt sorrow at the fact of these mad freaks being committed in this country is exceeded only by our joy at Their Excellencies' escape. The offender should certainly be adequately punished.

DAILY HITAVADI,
Nov. 23rd, 1909.

53. Referring to the recent public meeting held at Ahmedabad condemning the bomb-thrower, the *Daily Hitavadi* [Calcutta] of the 23rd November writes:—
Ibid.

There can be no doubt that bomb-throwing is bad—very bad. But may we ask who threw the bomb standing on the road-side at day-time? There were police on both sides of the road, and behind the police a vast crowd. But still a bomb was thrown! Are we to believe such a story? Two conclusions are possible; either the bomb-thrower had many followers who are now concealing the real fact, or the whole incident was a myth. But as the throwing of the bomb cannot be denied, the first conclusion, viz., the concealment of the real fact, is inevitable. So, the mere lip-loyalty of the people of Ahmedabad will not satisfy the Government.

SANJIVANI,
Nov. 19th, 1909.

54. Referring to the report that bombs were thrown at the Viceroy at Ahmedabad, the *Sanjivani* [Calcutta] of the 18th November writes:—
Ibid.

We do not know whether the report is true or false. If true, no language would be strong enough to express the writers' detestation of the crime. The incident took place on the *Devaki* day. Can it be then that the bomb was only a cracker?

TIRHUT SAMACHAR,
Nov. 19th, 1909.

55. The *Tirhut Samachar* [Muzaffarpur] of the 18th November offers congratulations to Lord and Lady Minto on their Providential escape at Ahmedabad from the bombs that were hurled at them.

MARWARI,
Nov. 19th, 1909.

56. The *Marwari* [Calcutta] of the 19th November thanks God for His causing the attempt at the life of His Excellency Lord Minto prove abortive. May God save us from such enemies of our country.

57. The *Daily Hitavadi* [Calcutta] of the 19th November writes:—

DAILY HITAVADI,
Nov. 19th, 1906.

According to the *Englishman*, the mere denunciation of political crimes such as the Ahmedabad outrage in the Native Press will not do. The people must come forward to demonstrate their loyalty in a practical manner.

The Ahmedabad outrage and the *Englishman*.

So the *Hindu Patriot* and the *Indian Mirror* must become honorary detective police officers. Maharaja Sir Pradyot Kumar must be the assistant of Mr. Denham, and the Maharajadhiraj of Burdwan must go to Ahmedabad. According to the *Englishman* every true loyal citizen must assist the detective police, and those who do not do so are idle talkers "whose loyalty is a pretentious sham." What a valuable suggestion this!

58. The *Dharma* [Calcutta] of the 15th November writes:—

DHARMA,
Nov. 15th, 1906.

We had occasion once before to commend the straightforwardness of the *Englishman*. We cannot refrain from repeating our commendation to-day. The other Anglo-

The *Englishman's* anger.

Indian dailies are like serpents with two tongues, who, while they praise liberty generally, try to prove the necessity of India remaining in a subject condition. The *Englishman* is shameless—he writes frankly what comes uppermost to his mind restrained only by thoughts of the law of defamation—when he has to talk nonsense he likes to defy outright all logic, truth, consistency. He may be compared to a man who has attained to a state of freedom from all worldly restraints, a sort of Naga Sannyasi (naked ascetic) among newspapers. The *Englishman* shivers at the mere mention of liberty, and is equally opposed to it in England and in India. His political ideal is a single autocratic system for the whole British Empire with himself as its mouth-piece. He holds all preachers and advocates of liberty to be deserving of death, banishment or imprisonment. Certainly our contemporary will counsel Mr. Balfour as soon as he returns to power to bring about a revolution like Louis Napoleon and send Messrs. Lloyd George and Winston Churchill to jail, and Messrs. Keir Hardie and Victor Grayson to a court-martial. In an even greater degree than liberty, equality is anathema to our contemporary. He holds that unless the desire for equality which is now spreading all over Asia and Europe is quenched in the blood of the preachers of the creed, all the thrones on earth will quake, and Hare Street journalism will also vanish. So Victor Grayson, Tolstoi and Aravinda Ghosh of "Maniktola" (what a motley group) should, if not quite shot without a trial like Ferrer, be somewhat similarly dealt with else none will be safe. But why this dishonesty? What need the *Englishman* be afraid of? The *Englishman*, no matter how much it may advocate murder or force, will not suffer what the *Hindu Punch* was fated to suffer. The law intends that all desire to murder the people should be suppressed, but there is no punishment for trying to create a murderous disposition in the minds of the rulers.

59. The *Bangavasi* [Calcutta] of the 20th November denounces the *Englishman* for its perversity in attempting to create

BANGAVASI,
Nov. 20th, 1906.

The *Englishman* denounced.

bad blood between the Indians and the Government by assigning to the word *swaraj* a wrong meaning, entirely different from that laid down by Mr. S. C. Mitter as a Judge of the High Court. After all *swaraj* is equivalent to *swadharma* (one's own religion or duty), and when *swadharma* is placed on a well-established basis, *swaraj* may be said to have been established. God himself is King and religion is the State, according to this definition of *swaraj*. Politically speaking, Mr. Mitter's interpretation of the word is accepted by all reasonable people.

If the *Englishman* has revealed itself in its definition of *swaraj* as implying the extinction of British rule in India, its definition of *swadeshi* as implying the extinction of British commerce in India is equally suggestive. *Swadeshi* aims at improving indigenous industries. If in the process, British trade suffers, how can it be helped? With India under British rule, the improvement of Indian trade will go to the support of the English Government. And why should British trade in India be held to have a gloomy future? The English are a race of skilled inventors, and they can devise new things always which will command a sale all over the world.

THE NATION
Nov. 19th, 1892.

60. The *Nepal* [Calcutta] of the 19th November, writes:—

Rights must be acquired by self-reliance.

The highest good can never be gained as a gift. That little only is permanent and constitutes real gain which is gained by one's own strength. One has no claim on a donor. If a donor after giving a handful of alms sets a dog on the watch, even that the beggar must hold to be good enough for him. If there-after he treats him to harsh words, he must take that even as an unlooked-for "extra." There is no example in the history of the world of a nation attaining to good merely as a gift, without reliance on its own strength. What a donor gives to the beggar outside from behind his darwan's *laft*, has never been anything big and great. If a beggar with his wallet goes up to a king, expecting him to put his kingdom into that wallet of his by some means or other, he must be held to be going on a fruitless errand—it requires no second thought to understand this. The acquirement of fame is possible only by one's own strength—it has never been possible to acquire it as a gift obtained by begging.

Only to the extent to which I move forward by walking on my own legs, only to that extent is the movement under my control. The distance along a path which I move on in a *palki*, I may be forced to retrace, by compulsion, if the *palki*-bearers so will. Who knows into what lowest depths of some unknown Blackhole I may be thrust by those insubordinate bearers? It is very comfortable and pleasing to move along on another's boat with the sail unfurled, but alas! O fool! do you not reckon that the owner of the boat if he feels the least inconvenience, will take you first of all by the scuff and put you down. The moment his interests are hurt in the least he will become very hard and will square up accounts with you. And you will see that in this making up of the accounts, you have got nothing on the credit side, whereas you are up to you rears in debt to him.

If in our folly we lose the better path and stray about in darkness, we ourselves shall be to blame. It is most true that we shall acquire rights as soon as ever we become fit. When the Englishman, skilled in crooked statesmanship, made this remark to us, he did not say anything new. He only repeated a very old truth of history. If, in our stupidity, we try to prove that fitness on our part only by representations and petitions, the Englishman will infer that we are yet a long way off from that fitness. He will only laugh in his sleeve and cheer us on like a superior person. While as for you, deceived and educated in a wrong way, when you return home dancing and frisking like an ass, what will you find when you shake your beggar's wallet—a half-pice worn out both sides, of the 14th century, in the shape of the Reform Scheme. When you examine to see what a priceless gift you have got, you will find it vanishing as by some magic from within your slippery brains. This is the kind of gift beggars have always got—it is nothing new.

The English have said that we are to obtain self-government when we become fit. But how are we to show that fitness? Will our deftness in drawing up petitions induce the Englishman into giving us what we want and leaving the country? Have the English come here merely for philanthropic ends, thereby to obtain the blessings for the poor?

While thinking over means for showing our fitness, we shall continue sleeping soundly on the wayside, and waking one fine morning we shall find "John Bull" calling to us loudly and making an uprear for us to accept *swaraj*—the longed-for car of *swaraj* standing at our doors—with its pinnacle shining in the sun.

The Englishman will hold you to have acquired fitness for rights, when he finds you to have acquired the power to acquire those rights. Even British subjects themselves did not secure a single right from their rulers without actively striving for them. Every page of English history proves that the English people gained rights one by one after proving to their sovereigns their fitness therefor. Only when the sovereign has seen that his "fit" subjects were no longer to be put off, only then has he given them a right. Alas for the stupidity of imagining that from Englishmen who have themselves acquired rights in this fashion, you will acquire rights simply by showing your skill in putting words together.

61. The *Daily Bittavad* [Calcutta] of the 23rd November says that the sources of grievances under British rule can be traced to the following sources:—

(1) *Incongruity*.—English education and an enlightened press have taught the Indians that the Indian Empire is governed and maintained with their money. The Government is, however, carried on with a total disregard for their opinions, and with a full play of despotism. Such incongruity cannot but be a source of grievance to the Indians.

(2) *Distrust*.—The English ruler's distrust for the subject Indians is a fruitful source of administrative grievances. Indian officers in the service of the Government work only as instruments in the hands of their English masters, and, in most cases, their only aim is to please the latter by oppressing the people.

(3) *Lordly hauteur*.—Hautour characterises the conduct not only of the English rulers of India, but that of even the smallest servant of Government, i.e., the native police constable, the railway booking-clerk, ticket-collector and guard, etc., which is most disgusting and unbearable. It is the insolence of these latter that makes the educated Indian bear something like a personal grudge against the English Government, although he knows full well that its absence from the country will be a calamity to the Indians.

In conclusion it is said that even a slight improvement in the conduct and attitude of Englishmen towards Indians will immensely improve the political situation in this country.

62. The *Dharma* [Calcutta] of the 15th November thinks the recent article in the *Bengalee* on a United Congress ill-advised. The conditions to which that journal calls on the Nationalists to agree are favourable to the Moderates. Last year the Nationalists were seeking an opportunity of being admitted into the Convention and agreed to the conditions laid down by the Moderates, because they saw a chance of the four Calcutta Resolutions being accepted. This year they cannot be won over so easily. A good many new incidents have since happened: the Western Indian Moderates have revealed themselves, and the Nationalists are not prepared to hold a Congress under the leadership of Mehta and Gokhale. Still the matter is now under consideration; a decision will soon be come to, and publication of views like those of the *Bengalee* at this stage can only retard a compromise.

63. In a contribution to the *Bihar Bandhu* [Bankipur] of the 20th November, some one signing himself as a student points out the great change that has come over the country on account of the *swadeshi* agitation, and relates a story in which a villager is said to have expressed his indignation at being told by a shop-keeper from whom he made purchases that the cloth supplied to him was of foreign manufacture. Besides he sees the triumph of *swadeshi* in the closing of some mills in Manchester and opening of a number of them in India.

The writer exhorts his Bihari brethren to be up and doing, starting *swadeshi* mills and carrying on *swadeshi* trades, etc., etc.

64. The *Jagaran* [Bagerhat] of the 21st November is glad to find that Babu Ambica Charan Majumdar has succeeded in persuading the Namasudras of Eastern Bengal to rally round the *swadeshi* flag which they deserted some time ago. The paper has all along condemned the low place which the Namasudras are given in Hindu society, and suggests that they should be freed from all disabilities which they now labour under. It is only the ill-treatment which they were accorded by high-class Hindus which made the Namasudras revolt against Hindu society and even against the *swadeshi*. It is, however, a happy sign that they and their persecutors have both seen the error of their ways and are prepared to correct it.

65. Referring to the report that the Government of Sir Edward Baker will shortly take steps to make the Native editors of newspapers register their names, the *Mihir-o-Sudhakar* [Calcutta] of the 19th November says it can have no objection to the proposal, for, says the writer, "when we are going to perform *nautches*, it is not at all

DAILY BITTAVAD,
Nov. 11th, 1909.

DAILY BITTAVAD,
Nov. 11th, 1909.

DAILY BITTAVAD,
Nov. 11th, 1909.

DAILY BITTAVAD,
Nov. 11th, 1909.

DHARMA,
Nov. 15th, 1909.

DAILY BITTAVAD,
Nov. 11th, 1909.

BIHAR BANDHU,
Nov. 20th, 1909.

JAGARAN,
Nov. 21st, 1909.

MIHIR-O-SUDHAKAR,
Nov. 19th, 1909.

The proposed registration of the names of Native editors of newspapers.

HITVARTA,
Nov. 18th, 1909.

necessary to make use of a veil to cover our face" as the Bengali saying goes.

66. Referring to the speech of Miss Small, Principal of Women's Missionary College, in which she is alleged to have said that the English have yet to learn a good deal about civilisation from the Indians, the *Hitvarta* [Calcutta] of the 18th November asks if the blind reformers of India will take a lesson from Miss Small's verdict.

HINDUSTHAN,
Nov. 20th, 1909.

67. The *Hindusthan* [Calcutta] of the 20th November accuses Mr Keir Hardie of grave disloyalty for having said that if King Edward VII interferes in the budget dispute his crown will roll in the dust, and warns the Indians to beware of him.

BANGA KEERI,
Nov. 15th, 1909.

68. Referring to Mr. Crosthwaite's criticism of the Indians in reply to Mr. Keir Hardie's remarks, the *Banga Keeri* [Calcutta] of the 15th November says:—

The terms applied to the Indian peasantry by Mr. Crosthwaite are extremely low and vulgar. He has likened the peasants of this country to the monkeys. The peasants of this country are not inferior to those of any other country in the strength of character and prudence. When the drunken, restless and immoral peasants of England are deserving of self-government why should not the Indian peasants? Mr. Crosthwaite is a civilian, has passed a portion of his life in India, has eaten the salt of this country and even now he receives the pension provided by it. Many other rulers like Mr. Crosthwaite have spoken ill of the Indians and gone away. Lord Curzon, too, had called the Indians liars at the Convocation speech. But what avails of speaking well or ill, or evil-wishing? The reputation of the Indians cannot be injured by their denunciations. Persons of this type are exposing their own character to the public by making such statements.

HITVARTA,
Nov. 18th, 1909.

69. Seeing the absence of Beri Beri among Europeans of the Calcutta, the *Hitvarta* [Calcutta] of the 18th November says it may be that the fish-eating Bengalis alone fall victims to the disease, either because of their poverty, or the bad management of the municipality.

URIYA AND
NAVARAMVAD,
Nov. 10th, 1909.

70. The *Uriya and Navaramvad* [Balasore] of the 10th November states that fever, cough, measles and other diseases prevail in the Balasore town, and draws the attention of the local doctor to the insanitary condition of its roads, tanks and homestead lands.

NILACHAL SAMACHAR,
Nov. 12th, 1909.

71. The *Nilachal Samachar* [Puri] of the 12th November states that the Markandaya tank in the Puritown is very insanitary, and that a bad smell comes out from its water. As a large number of men and women use its water every day, the danger to public health is very great.

UTKALDIPIKA,
Nov. 13th, 1909.

72. The *Utkaldipika* [Cuttack] of the 13th November learns from its contemporary the *Hitavadi* that some offensive matter is generally mixed with mustard-oil, manufactured or sold in or near Calcutta, and that the result has been an inducement of disease in the physiques of its consumers. As this mustard-oil is generally exported from Calcutta to Cuttack, the writer requests the Health Officer of the latter town to examine the mustard-oil that is sold in the Cuttack bazars, and that is extensively used by the residents of that town.

UTKALDIPIKA,
Nov. 13th, 1909.

73. The *Utkaldipika* [Cuttack] of 13th November regrets to note that the water on the Kathjari, which is extensively used by the residents of Cuttack, is being deteriorated for want of motion, as will be found by an examination of the large volume of motionless water collected on the river-bed between the Commissioner's bungalow

and the Ganesh Ghat. The writer, therefore, requests the Cuttack municipality to connect this motionless volume of water with the river current in the middle of the bed by digging a temporary canal on the sand-bed at a small cost, and thereby remove the unhealthy character of the water complained of. At any rate the proposal is so important as to attract the attention of the sanitary authorities in Cuttack.

74. The *Utkaldipika* [Cuttack] of the 13th November regrets to find that though Government acquired many acres of land in Bhakharabad, in Cuttack, with the object of establishing some public institution thereon, nothing has been done up to date, and as nobody takes care of the land, it serves the purpose of a public latrine, only with this difference that whereas the municipal latrines are cleansed every day, this latrine is beyond the sphere of municipal influence. The result is that the surrounding air is contaminated, endangering the public health of the town.

75. The *Utkaldipika* [Cuttack] of the 13th November states that fever prevails in the Jajpur Subdivision of the Cuttack district.

76. The *Niluchal Samachar* [Puri] of the 12th November has every sympathy with the movement that is being started at Rangoon with the object of expressing sympathy with the oppressed Indians in the Transvaal. Mr. Polak, a resident of the Transvaal, is paying a short visit to Rangoon where he has graphically described the humiliation, sorrow and disabilities of the Transvaal Indians.

77. The *Utkaldipika* [Cuttack] of the 13th November states that the authorities, who were directed to preserve the peace at the *Mahastami Mela*, that was held in the compound of goddess Biroja at Jajpur, in the Cuttack district, and that was attended by 5,000 men and women, were unable to take care of an uncovered and unprotected well in the compound of the goddess, wherein an old woman fell accidentally and was drowned. The servants of the temple should have been asked to protect the well in the proper time. The writer hopes that such mishaps will be avoided in the future.

78. The *Utkaldipika* [Cuttack] of the 13th November states that the Jajpur-Bhadrakh Road, between Balighai and Manjuri, is in a deplorable condition, as a portion of the road has been washed away by the recent floods. As that portion of the road comes within the jurisdiction of the Balasore District Board, the writer hopes that that Board will take early steps either to construct a bridge on the spot or to convert the broken portion into a causeway. As the road is frequented by a large number of men and women every day, this public inconvenience, which is very great, should be removed at once.

79. The *Samvad Vahika* [Balasore] of the 11th November speaks highly of the speech which Sir George Clarke delivered at a meeting, held in the premises of the Poona High School, with the object of distributing prizes to the deserving pupils of that institution, and observes that Indian students will remember carefully the instructions which His Excellency has imparted in a good and loving spirit. The writer commends the following passage in the speech to the attention of both Indian students and teachers:—"You are imbibing western knowledge, and it is necessary that you should do so, but do not on that account cast off the best teaching of your own people."

80. Referring to the arrangements that are being effected in India with a view to organize preliminary measures antecedent to the taking of a census in 1911 the *Samvad Vahika* [Balasore] of the 11th November suggests that steps should be taken to count cows and bullocks belonging to the Indian people in that census, for India is an agricultural country, and its assets and wealth are in bullocks, which cultivate the land, and in its cows which give milk and *ghee* (clarified butter) upon which the Indians mainly live.

UTKALDIPIKA,
Nov. 13th, 1909.

UTKALDIPIKA,
Nov. 13th, 1909.

NILACHAL SAMACHAR,
Nov. 12th, 1909.

UTKALDIPIKA,
Nov. 13th, 1909.

UTKALDIPIKA,
Nov. 13th, 1909.

SAMVAD VAHIKA,
Nov. 11th, 1909.

SAMVAD VAHIKA,
Nov. 11th, 1909.

UTKALDIPIKA,
Nov. 13th, 1909.

81. The *Utkaldipika* [Cuttack] of the 13th November states that a man belonging to the Keonjhar State, while walking on the platform of the Barandai station, Bengal-Nagpur Railway line, accidentally fell on the railway line and was killed by a passing train.

A death due to Railway accident at Barandai.

UTKALDIPIKA,
Nov. 13th, 1909.

82. The *Utkaldipika* [Cuttack] of the 13th November thanks the Raja of Barakhemedi for granting permission to his subjects to use the reserve forests freely, and for helping them in other ways, with a view to enable them to recoup their resources that were entirely exhausted by the late cyclone that committed great havoc in his State.

The liberality of the Raja of Barakhemedi.

UTKALDIPIKA,
Nov. 13th, 1909.

83. The Raja of Dharakote, an Uriya State in the Ganjam district, having offered himself as a candidate for the landholders' seat in the reformed Madras Council, the *Utkaldipika* [Cuttack] of the 13th November advises the Uriya Rajas and zamindars in the Ganjam and Vizagapatam districts to sink their personal difference, and to elect their brother the Raja of Dharakote, who will no doubt strive his best to keep up the prestige of the Uriyas in the Madras Presidency, where they are looked upon as a minority not deserving of proper notice.

The Raja of Dharakote, in Ganjam, a candidate for the landholders' seat in the reformed Madras Council.

NILACHAL SAMACHAR,
Nov. 17th, 1909.

84. The *Nilachal Samachar* [Puri] of the 12th November is sorry to find that the Central Committee, Cuttack, having executive powers over the proceedings of the Utkal Union Conference, remains idle, though the day fixed for the annual meeting of the Conference is drawing nigh. The writer hopes that the members of the Committee will take active steps with a view to make the proceedings of the coming annual meeting successful in every way.

The coming annual meeting of the Utkal Union Conference

URIYA AND NAVASAM-
VAD,
Nov. 10th, 1909.

85. Referring to the transfer of Babu Baradakanta Rai, Assistant Surgeon of the Central Hospital, Balasore, from that town to Hutwa, in the Bhagalpur district, the *Uriya and Navasamvad* [Balasore] of the 10th November regrets to point out that Barada Babu was a popular doctor, and had kindly and sympathetically treated his patients in the Balasore district. He was a gentleman of amiable manners, and was a useful member of the Balasore community.

Babu Baradakanta Rai, Assistant Surgeon, Central Hospital, Balasore, on transfer.

SAMVAD VAHIKA,
Nov. 11th, 1909.

86. The *Samvad Vahika* [Balasore] of the 11th November thanks the Chairman and Vice-Chairman of the Balasore Municipality for declaring certain municipal bills, drawn up under the revised assessment of the municipal tax in Balasore by Babu Ramanath Mahanti, under section 46 of the Municipal Act, as void and illegal, and observes that this just act of the Municipal authorities has enhanced their reputation in the estimation of the rate-payers in Balasore.

The Chairman and Vice Chairman of the Balasore Municipality thanked.

UTKALDIPIKA,
Nov. 13th, 1909.

87. The *Utkaldipika* [Cuttack] of the 13th November complains that the Post-master of Sukarpara, in the Cuttack district, at first agreed to accept an insured parcel, valued Rs. 2,100, from the Manager of Krishnapur Taluq, in pargana Asureswar, and then refused to accept it, saying that he had no power to do so. He thus caused the parcel to be detained in the hands of the bearer for many hours, thereby causing the Manager the greatest inconvenience possible under the circumstances. The attention of the Postal authorities is drawn to the matter.

A postal complaint.

UTKALDIPIKA,
Nov. 13th, 1909.

88. The Editor of the *Utkaldipika* [Cuttack] of the 13th November narrates his personal experience by stating that while he was in Asureswara on the 25th of the last month; he stood in urgent need of canal water to protect his paddy fields from the effects of drought, and he at once requested the local Sub-Overseer to supply canal water under the existing contract without delay. The Sub-Overseer took three days to supply the water in question, but by that time no water was required as a timely shower of rain had saved the crop from danger.

A complaint against a Sub-Overseer of the Irrigation Department.

89. The *Gargabasini* [Talcher] of the 13th November states, that though there were showers of rain on the 26th of the last month, a certain per cent. of the standing paddy-crop in Talcher and other adjoining States has failed through want of water.

GARGABASINI.
Nov. 13th, 1909.

90. The *Nilachal Samachar* [Puri] of the 12th November mourns the death of the Maharani of Jaipur, who had distinguished herself by her charity and sympathy for the poor and distressed. May her spirit remain in peace in Heaven.

NILACHAL SAMACHAR.
Nov. 12th, 1909.

RAJENDRA CHANDRA SASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 27th November, 1909.

REPORT (PART II)

ON

NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 27th November 1909.

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REPORT PART II

NATIVE-OWNED ENGLISH NEWSPAPERS IN HONGKONG

Week ending Saturday, 27th November 1959

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1. Introduction
2. The Hong Kong Press
3. The English Press
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5. The Native-Owned English Press
6. The Chinese-Owned English Press
7. The Chinese-Owned Chinese Press
8. The Chinese-Owned Chinese Press
9. The Chinese-Owned Chinese Press
10. The Chinese-Owned Chinese Press

1. Introduction

2. The Hong Kong Press

The Hong Kong Press is the largest and most influential of the press in Hong Kong. It is a mixture of English and Chinese newspapers, and is the main source of news for the general public.

3. The English Press

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4. The Chinese Press

1

The Chinese Press is the largest and most influential of the press in Hong Kong. It is a mixture of English and Chinese newspapers, and is the main source of news for the general public.

2

5. The Native-Owned English Press

The Native-Owned English Press is the largest and most influential of the press in Hong Kong. It is a mixture of English and Chinese newspapers, and is the main source of news for the general public.

The Native-Owned English Press is the largest and most influential of the press in Hong Kong. It is a mixture of English and Chinese newspapers, and is the main source of news for the general public.

6. The Chinese-Owned English Press

The Chinese-Owned English Press is the largest and most influential of the press in Hong Kong. It is a mixture of English and Chinese newspapers, and is the main source of news for the general public.

LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH BY THE BENGAL SPECIAL BRANCH.

[As it stood on 1st January 1900.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta	Daily	K. P. Chatterji, age 45, Brahmin	4,000
2	"Behar Herald"	Patna	Weekly	Moamatha Nath Dey, age 40, Pleader of Bankipore.	500
3	"Beharee"	Bankipore	Bi-weekly	Sham Sankar Sahai, Pleader, and P. P. Sharma of Musaffarpur.	750
4	"Bengalee"	Calcutta	Daily	S. N. Banerji, Kali Prasanna Sen, age 38, and Kali Nath Roy.	6,000
5	"Bihar"	Patna	Weekly	Kali Kumar Sinha, B.A., B.L., Pleader of Bankipore, age 35, Kayastha.	750
6	"Hindoo Patriot"	Calcutta	Daily	Sriish Chandra Sarbadhikari, age 40, and Koylask Ch. Kanjilal, Pleader, Sealdah Small Cause Court.	800
7	"Indian Empire"	Ditto	Weekly	Kesab Chandra Banerjee, B.A., age 45, Brahmin, and Panchanan Masumdar, age 35, Hindu Baidya.	1,500
8	"Indian Mirror"	Ditto	Daily	Rai Norendra Nath Sen Bahadur, age 60, Head of the Mahabodi Society.	1,000
9	"Indian Nation"	Ditto	Weekly	N. N. Ghose, age 55, Bar-at-Law	500
10	"Indian Tit-Bits"	Ditto	Do.	Satis Ch. Mukerjee alias M. Suttie, age 37, Brahmin.	300
11	"Kayastha Messenger"	Gaya	Do.	Jugal Kishore, age 36, Kayastha	500
12	"Moslem Chronicle"	Calcutta	Do.	Abdul Hamid, B.A., age 37, Muhammadan.	700
13	"Mussalman"	Ditto	Do.	A. Rasul and M. Rahman, Muhammadans	500
14	"Reis and Rayyet"	Ditto	Do.	Jogesh Chandra Dutt, age 58, a Calcutta house-owner.	500
15	"Star of Utkal"	Cuttack	Do.	Kherode Ch. Roy Chowdhry, age 68, retired Head Master of a Government College.	400
16	"Telegraph"	Calcutta	Do.	Satyendra Nath Bose, B.A., age 31	3,000

ADDITIONS TO THE LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS.

1	"Day's News"	Calcutta	Daily	Babu Premananda Bharati, age 50, Hindu.	500
2	"Karmayogin"	Ditto	Weekly	Editor's name not known for certain. Arabinda Ghose is one of the contributors to the paper.	3,000
3	"National Daily"	Ditto	Daily	Babu Premananda Bharati, age 50, Hindu	500

LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEPART WITH BY THE BENGAL LEGAL MANAGER

[As it stood on 31st January 1901]

No.	Name of Publication	Where Published	Frequency	Name and Address of Editor	Circulation
1	"Amrita Bazar Patrika"	Calcutta	Daily	R. F. Chatterjee, 40, High Street	4000
2	"Bharat Bazar"	Calcutta	Weekly	Thakurpada Nath Roy, 40, 1, Leader of	1000
3	"Bharat"	Bombay	Weekly	Shree Ganesha, 2nd Floor, 1st, and 2nd	1000
4	"Bharat"	Calcutta	Daily	Shree Ganesha, 2nd Floor, 1st, and 2nd	1000
5	"Bharat"	Calcutta	Weekly	Shree Ganesha, 2nd Floor, 1st, and 2nd	1000
6	"Bharat"	Calcutta	Daily	Shree Ganesha, 2nd Floor, 1st, and 2nd	1000
7	"Bharat"	Calcutta	Weekly	Shree Ganesha, 2nd Floor, 1st, and 2nd	1000
8	"Bharat"	Calcutta	Daily	Shree Ganesha, 2nd Floor, 1st, and 2nd	1000
9	"Bharat"	Calcutta	Weekly	Shree Ganesha, 2nd Floor, 1st, and 2nd	1000
10	"Bharat"	Calcutta	Daily	Shree Ganesha, 2nd Floor, 1st, and 2nd	1000
11	"Bharat"	Calcutta	Weekly	Shree Ganesha, 2nd Floor, 1st, and 2nd	1000
12	"Bharat"	Calcutta	Daily	Shree Ganesha, 2nd Floor, 1st, and 2nd	1000
13	"Bharat"	Calcutta	Weekly	Shree Ganesha, 2nd Floor, 1st, and 2nd	1000
14	"Bharat"	Calcutta	Daily	Shree Ganesha, 2nd Floor, 1st, and 2nd	1000
15	"Bharat"	Calcutta	Weekly	Shree Ganesha, 2nd Floor, 1st, and 2nd	1000
16	"Bharat"	Calcutta	Daily	Shree Ganesha, 2nd Floor, 1st, and 2nd	1000
17	"Bharat"	Calcutta	Weekly	Shree Ganesha, 2nd Floor, 1st, and 2nd	1000
18	"Bharat"	Calcutta	Daily	Shree Ganesha, 2nd Floor, 1st, and 2nd	1000
19	"Bharat"	Calcutta	Weekly	Shree Ganesha, 2nd Floor, 1st, and 2nd	1000
20	"Bharat"	Calcutta	Daily	Shree Ganesha, 2nd Floor, 1st, and 2nd	1000

ADDITIONS TO THE LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS

1	"Bharat"	Calcutta	Daily	Shree Ganesha, 2nd Floor, 1st, and 2nd	1000
2	"Bharat"	Calcutta	Weekly	Shree Ganesha, 2nd Floor, 1st, and 2nd	1000
3	"Bharat"	Calcutta	Daily	Shree Ganesha, 2nd Floor, 1st, and 2nd	1000

II.—HOME ADMINISTRATION.

(a)—Police.

1038. The *Amrita Basar Patrika* publishes a telegram from its Lahore correspondent stating that a Bengali boy about 12 years old, brother of a local journalist, was accosted, while going to school, by a man seemingly belonging to the secret police, and was treated to a talk on *swadeshi*. The man then offered to provide the boy with a bomb and told him to take it home and use it when necessary. Upon this the boy got terrified and ran away to school. Commenting on this, the journal says no Indian thinks it to be at all improbable that a police agent might try to get up a bomb scare through the innocent medium of a boy. At Rawalpindi the police tried their best to prove loyal and high-minded gentlemen of the stamp of Lala Hans Raj Sawhney and Lala Amolak Ram to be active plotters against the authority of the local officials and disseminators of sedition. At Midnapore a great conspiracy, involving people from a Raja to a beggar, was invented and a couple of bombs played a conspicuous part in it, the finding of which will for ever remain a mystery unsolved. Indeed the High Court had grave doubts as to whether the police had no hand in the matter. Then, instances frequently come to light of innocent persons being induced to confess to any crime however serious, and witnesses being brought forward to give evidence in support of the same. Would it be any wonder therefore if the police, who can do such things for the sake of kudos and promotion, should create a critical situation out of nothing, to serve their own interests?

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(b)—Working of the Courts.

1039. Referring to the decision of the Chief Presidency Magistrate, Calcutta, declining to rescind or cancel his order dated the 25th September, prohibiting the Pandit from preaching or lecturing in Calcutta, the *Amrita Basar Patrika* says that although the case ends here, the mystery surrounding the initial point in the proceedings remains unsolved. The report to the Magistrate, on which the prohibitory order was based, said that notices had been circulated announcing that the Pandit would lecture on the 25th September against the Musalmans. But the subject of the discourse actually announced was the inwardness of Pouranic teaching. This disparity between the subject as announced and as reported to the Magistrate, constitutes a mystery which will continue to puzzle the public.

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1040. The *Amrita Basar Patrika* congratulates Babu Monoj Mohun Bose, pleader, on the way he insisted on this case being tried by a Bengali-knowing jury, or at least with the help of a Bengali-knowing Magistrate. The refusal of Mr. Swinhoe to accede to either of these requests is disappointing. Not only is Section 124 A of the Indian Penal Code extremely vague and complex, but the alleged seditious passages are written in a language of which he has little knowledge. He may thus be unconsciously led to make mistakes which means disaster to the accused. Mr. Swinhoe observed that it would be creating a bad precedent if he would associate himself with a Bengali Magistrate whenever a Bengali document was put in. That which would help the administration of justice can never be a bad precedent. There is no doubt that Mr. Swinhoe would feel more sure of his ground if he sits with a Bengali Magistrate in deciding the case. Why should he then object to the prayer of the pleader and talk of "bad precedents"? How can the accused in the "Hitabadi" case, or, for the matter of that, his friends and countrymen feel that justice is being done to him when the trying Magistrate labours under such a grave disadvantage as to be ignorant of the language in which the offending articles are written.

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INDIAN MIRROR,
19th Nov. 1909.

1041. The *Indian Mirror* declared there is not the least doubt that, as The Reforms and the Viceroy's speech at Baroda. stated by Lord Minto, anarchical deeds "are a slur upon the people of India." They constitute a national disgrace and humiliate Indians before the world. Here is a Viceroy who has done his best to gratify the reasonable and legitimate aspirations of the educated Indian community, who has not, even under the most provoking circumstances, uttered anything in disparagement of educated Indians, whose courtesy, sympathy and generosity have gained for him the love of all classes of the people, sought to be done to death—by whom? No true-hearted Indian can help feeling that he will pollute himself by acknowledging racial kinship with a human wolf such as the Ahmedabad anarchist. Again the brutal attack is made just when the whole of India is rejoicing over the reforms and blessing Lords Morley and Minto. His Excellency the Viceroy has appealed to the people to assist the Government in eradicating the seeds of the poison that has been scattered amongst them. The journal fervently trusts that every educated Indian will heartily respond to the appeal not in word but in deed.

BENGALUR,
20th Nov. 1909.

1042. The *Bengales* enquires why Mr. B. Chakravarti, of the Calcutta Bar, who pays about Rs. 14,000 Government revenue yearly for his estate in the Jessore district, and about the same sum for his zamindari in the Khulna district, has been recorded as a voter for the election of zamindars in the Jessore district but not for the Khulna district? The paper hopes it is an accidental omission though circumstances point to an opposite conclusion. If Mr. Chakravarti had two votes, one for Khulna and the other for Jessore, he would have been entitled to vote for the Imperial Council. The omission therefore disqualifies him for voting for the Imperial Council, and Mr. Chakravarti is not only a zamindar, but a distinguished alumnus of the Calcutta University and a leader of the educated community.

III.—LEGISLATION.

KAYASTHA
MESSENGER,
15th Nov. 1909.

1043. The *Kayastha Messenger* accords the staunchest support to what it regards as a fair and just representation to the Councils of all communities irrespective of caste or creed. The one irritating feature of the scheme is the unlucky and inauspicious distinction of allowing men possessing certain qualifications a right to vote if they belong to a certain creed, while others with corresponding or even better qualifications are to go without franchise because of their being outside the pale of that particular community. This special provision for the Muhammadans is sure to be resented by other smaller communities in the country. If the Government was so solicitous of ensuring Muhammadan representation it ought to have resorted to the most simple and unobjectionable method of allowing separate representation to the different communities of the country as far as possible.

BENGALUR,
17th Nov. 1909.

1044. With regard to the new Councils Act, the *Bengales* observes that if the bulk of educated and wealthy Indians were as patriotic as the bulk of Englishmen, the non-official majority given by the Act would have been real as well as substantial. But things have to be taken as they are, and in judging a Government measure the one test applied is: has the Government taken note of the existing situation and is the step it proposes calculated to materially improve that situation? The Indian average being what it is, and the conception of patriotism and public spirit in the average Indian being no higher than it is, is the measure calculated to improve the former and heighten the latter? It is precisely because the present measure seems to take advantage of the existing situation, without seeking to materially improve it, that the journal finds it difficult to be enthusiastic over it. Those who appreciate the reforms and those who do not, will alike find that the Government has come somewhat nearer to them than it hitherto was. The result will be either increased

association of the people with the Government of the country or growing discontent. Whether it will be the one or the other, will depend largely upon the spirit in which the Regulations are worked. Vigorous exception has been taken to some of them, because they are capable of being worked in a such way as to exclude all self-respecting and patriotic Indians from the Councils of the country. But, of course, it is possible also to work them, so as to minimise the mischief and to make the Councils as largely popular as they can be in the circumstances of the case. If they are so worked, and if the Local Governments concerned and the Government of India will not only not interfere with the elections, but by encouraging and appreciating independence and true public spirit, will let the impression go forth that they expect the non-official members to be popular representatives in the proper sense of the term, the new Councils will bring the people perceptibly nearer to the goal of their ambition—the conversion of the present inorganic state into an organic one.

1045. The *Amrita Bazar Patrika* states that though the expansion of the

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Council is no doubt an advance in the right direction, it would not mean anything if the elected members are not invested with any substantial power. The point, therefore, is whether any such power is conferred on them. What is found, however, is that if they were practically figureheads before, their status is hardly improved under the new Act. The changes would indeed have constituted a generous fulfilment of the gracious intention foreshadowed in the King-Emperor's message, had some real authority, however small, been bestowed on the representatives of the people. But what is the case here? The cypher remains the same cypher if a number of cyphers are added to it. In the same manner the popular cause remains where it was, if merely the number of non-official members is increased without their being given any controlling voice in the deliberations of the Councils. But the real fallacy is that the non-officials nominated by Government, are not the elected representatives of the people. On the other hand, being the nominees of the Government, they are, to all intents and purposes, official members. Nay, now and then, a nominated non-official is more official in his attitude than an official member. A non-official majority, therefore, merely as such, does not signify anything particular. The idea is also farfetched that non-official and elected members might ever combine against the official members. Such a coalition is hardly possible even among the elected members, for, the latter will not enter the Council as representatives of the Indian community as a whole, but as the mouthpieces of particular classes or interests. The chances on the other hand are that many Europeans and Mussalman members, and some Hindus, also may go over to the official side and array themselves against the small popular party, when the latter oppose any unpopular measure.

1046. In continuation of its previous article, the *Amrita Bazar Patrika* points out that the people have been deprived of a privilege which they possessed under the old

Ibid.

Act of 1892. Previously the non-official members were allowed to discuss any matter in the Supreme Council affecting the affairs of Native Indian States and ask questions in that connection. But this is not to be permitted in future. The Residents and Political Agents now and then create such a furor in their States that in the interests of the Supreme Government itself, such matters should be discussed and explained in the Councils. In one instance the Government of Lord Elgin was most anxious to clear up in his Council a certain disagreeable incident which had created a good deal of sensation at the time. The Maharaja of Patna had shot his wife and himself dead, it was alleged, owing to the ill-treatment of the Political Agent. Sir John Woodburn, who was then Home Member, induced the Hon'ble Mr. Bhaskate, member for Central Provinces, to ask a question on the subject, and Sir John availed himself of that opportunity to state the real facts of the case. But such an opportunity will no longer be available. The journal is at a loss to understand therefore why this privilege has been taken away. The case with regard to Municipalities and District Boards is also noteworthy. They are regarded more as official than popular bodies; all the same, in Bengal at least, they returned fairly competent members under the old Act. And this was owing to the fact that they could elect any man

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irrespective of his belonging or not belonging to any Municipality or District Board, provided he was a resident of the division on which the privilege of electing members was conferred. But under the new Act, the members of the Municipalities and District Boards have been authorised to select a candidate only from amongst themselves and not outsiders. The result of the provision is obvious. The 12 members to be elected by the Municipalities and District Boards of Bengal will rarely belong to that class of representatives who are regarded as popular leaders.

HINDOO PATRIOT,
19th Nov. 1909.

1047. In continuation of its previous article (in last week's report on the subject, the *Hindoo Patriot* points out certain defects in the rules and regulations which it hopes will be removed when the opportunity offers and the rules and regulations amended according to the popular wishes. The first thing that occurs to the journal is the inadequate number of seats allotted to the landholders both in the Imperial and Provincial Councils and especially in the two provinces in Bengal. Their numbers ought to have been greater than what has been allotted to them. The journal then does not altogether approve of the mode in which the representative of the Bombay landholders will be elected. It has been decided that the election will take place alternately between the landholders of Sind, a great majority of whom are Muhammadans, and the Sardars of Gujrat or the Sardars of the Deccan, the majority of whom are Hindus. In other words it means that there will be an alternate election of Hindu and Muhammadan representatives and no exclusive election of the representative of any particular sect or community. If this is the real intention of the Legislature, the journal declares that the particular representative, be he a Hindu or a Muhammadan, will not be a representative of the Bombay landholders in its true sense. He will be more the representative of a particular sect than of the general community. The journal is also of opinion that in the Imperial Council, Bengal, Bihar and Orissa, ought to have been allowed to be represented by two representatives instead of one.

BENGALUR,
19th Nov. 1909.

1048. The *Bengalee* declares that the Regulations affecting Bengal are distinctly retrograde as compared to those which were framed under the Statute of 1892. The paper cites the following concrete illustrations in support of its view: The Regulations say that no person shall be eligible for election as a member of Council if such person—(f) has been dismissed from the Government service, or (g) has been sentenced by a criminal Court to imprisonment for an offence punishable with imprisonment for a term exceeding six months or to transportation, or has been ordered to find security for good behaviour under the Code of Criminal Procedure, such sentence not having been subsequently reversed or remitted, or the offender pardoned, or (h) has been debarred from practice as a legal practitioner, or (i) has been declared by the Lieutenant-Governor to be of such reputation and antecedents that his election would in his opinion be contrary to the public interest; provided that in these cases the disqualification may be removed by an order of the Lieutenant-Governor in his behalf. None of these restrictions upon the liberty of choice of the elector was imposed under the old Council Regulations of 1893. Therefore in the name of reform a distinctly retrograde step has been taken, and the public must be excused if they feel little confidence in reforms which impose new and unheard of restrictions upon the choice of the electors. The journal has reason to believe that in 1893 the Government of India proposed, as a part of these Regulations, that dismissed Government servants should be declared ineligible. Sir Henry Fowler, who was then Secretary of State, disallowed it. It sometimes happens that a Government servant is unjustly dismissed, and it is adding insult to injury to declare such a person ineligible for election if he is honoured by the choice of his fellow-countrymen. Altogether the Regulations are most disappointing. The feeling against them is strong, and it would be no exaggeration to say that they have completely destroyed what little of a waning enthusiasm there was on behalf of the Reform Scheme. The paper goes on to say that the restriction imposed under the new Regulations upon the choice of the District Boards and Municipalities is so manifestly unfair that even the *Statesman* accords only a qualified support to it. "It is not improbable," says the *Statesman*, "that if the electors for the District Boards and Municipalities

had been intended that their choice should be the limit of their selection of candidates for the Legislative Council. Generally they would have voted otherwise than they did. It is surely not fair to the electors that members whom they returned for one purpose should be selected the only eligible candidates for other and more important duties. On these grounds the distinction holds that "in the first elections the District Boards and Municipalities should be given an unfettered choice, and it is hoped that even at the eleventh hour the regulation in question will be suspended." The suggestion is one which the *Bengalee* cordially supports, though it goes much farther than its contemporary. It objects to the Regulation not only because its immediate effect will be to shut out some of the best men from the Councils, but because it is on principle opposed to any restriction of this kind being imposed upon the choice of electors. According to the paper, the reforms seem to take advantage of the "existing situation" without seeking to materially improve it: the "situation" referred to being constituted by the conception of patriotism and public spirit in the average Indian. That this conception is not sufficiently high cannot admit of a moment's doubt. But this is due to no fault of the people who are largely the creatures of circumstances, and the form and system of Government being what it is, they could not well have been otherwise. It can never be fair for the bureaucracy to take advantage of a situation which is so largely its own creation, although it may not have consciously brought it about. But whatever the bureaucracy may or may not do, the nation will still grow in patriotism and in the readiness to assert itself with every advancing day. Once the spirit has awakened within the people, and they have come to a consciousness of themselves, no efforts from without can arrest the process of their development.

1049. The *Amrita Basar Patrika* finds that the Reform Scheme as launched has more of semblance in it than substance.

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Referring to Muhammadan representation it observes that the Muhammadans are to be returned as such only, which means that they are invited to take interest only in questions involving a conflict between Hindus and Muhammadans. There is only one small matter in which there is such a conflict, namely, whether a given post in the Government service is to be conferred on a Muhammadan or a Hindu. By making the Muhammadan representative to be elected by Muhammadan electors, the duties of a Muhammadan member are whittled down to this petty and insignificant point only. If a Muhammadan candidate required the votes of persons interested in agriculture, manufacture, education, sanitation, etc., he would have naturally been called upon to take interest in such questions. As the mode of election now stands, his only interest will be to pick out points of difference between Hindus and Mussalmans.

1050. In continuation of its previous article regarding the inadequacy of representation of the landed interests on the Imperial and Provincial Legislative Councils, the

The new Indian Councils.

Hindoo Patriot thinks that if it be found impossible to increase the number of landed representatives in the electorate groups already formed, the object can be attained by allowing the British Indian Association to return two members, one in the Imperial Council and another in the Bengal Council. Those who are acquainted with the history of this Association and the valuable services it has to its credit, and is still rendering to the Government and the country, can hardly ignore its claims to such a privilege. Considering the representative character of the Association, it would have been better if the Association had been permitted special representation in the Imperial and Provincial Councils.

1051. The more critically the *Bengalee* examines the character of the Regulations, the deeper becomes its conviction that

The Council Regulations.

they are calculated to exclude the educated and independent section of the community. Is the bureaucracy going to have its revenge upon the educated community by excluding them and their leaders from an institution which they were chiefly instrumental in calling into being? The journal writes strongly because it feels keenly that the Government has thrown away a splendid opportunity and has converted high expectations into deep disappointment with all that it implies. It welcomes the Reform Scheme as a beginning, but feels constrained to say, in the light of

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the Regulations, that it is an undignified and unwelcome proceeding, and that it is launched into existence under conditions which demand some popular co-operation so necessary to its success. It is true that in the Bengal Council the elected members outnumber the nominated element, but it may safely be taken for granted that in any controversy between the people and the Government, the representatives of the Bengal Chamber of Commerce and the Calcutta Trades Association will be on the side of the Government, and not to speak of stray Muhammadan and other members who would like to stand well with the Government. The Bengal Chamber of Commerce will return two members and the Calcutta Trades Association will return one. Thus there will be at least 26 members, including the Lieutenant-Governor on the official side as against the same number on the popular side, with the casting vote of the Lieutenant-Governor, who is the president, determining the fate of the question. Consequently the paper is driven to the conclusion that the non-official majority means little or nothing, that it will not in the smallest degree strengthen the popular voice in the Council of the Government, and that in crucial questions the official view will prevail. From a perusal of the Regulations the journal concludes that their drift is to exclude the most distinguished leaders of the educated community—men who may not have taken part in village politics, but who are commanding factors in the formation of public opinion. An experiment which is handicapped at the start by the want of sympathy of those who can most conduce to its success is foredoomed to failure.

MUSLIMAN,
19th Nov. 1909.

1052. The *Musalmán* says that it was fondly hoped by the people that the rules and regulations in connection with the Reform Scheme would be framed in the same

The Reforms. spirit in which the reforms were conceived, but they have been sadly and cruelly disappointed. It would be an insult to the intelligence and culture of the Indian people to suppose that they would take these regulations as "a generous fulfilment of the gracious intention foreshadowed in the King-Emperor's message." They certainly do not entrust the leaders of the Indian community with any share in legislation and government. The educated and professional classes have been practically excluded while the majority of voters will be men who will support the powers that be in all matters and not men of education and ability who can form an intelligent opinion on legislation. The unkindest cut of all is that the regulations are being introduced as a generous concession to the popular demands.

TELEGRAPH,
20th Nov. 1909.

1053. The *Telegraph* says there are points in the scheme which will not be regarded as satisfactory by far the largest section of the community. There is, however, no denying that the measure marks some advance on the present position, and, as such, should be received with proportionate approval and welcome.

DEKAN HERALD,
20th Nov. 1909.

The Indian Council's Act. 1054. The *Dekan Herald* states that the Councils Act has been received with a feeling of painful disappointment by those who expected that the reforms would usher into existence a golden age making all unrest and discontent disappear. They thought that the reforms would bring peace and plenty in their train, save the starving masses and reconcile the educated classes of the country. They are, however, men like Mr. Syed Belgrami, who still think that the scheme is the greatest achievement of British rule in India, and that it gives the educated Indians in some respects even more than they asked. But the majority of Indians will scarcely be of the same opinion. Lord Morley, no doubt, has taken the greatest care and devoted his constant attention during the past twelve months to find something permanent and progressive—something really satisfying the aspirations of the educated classes, but the reforms just introduced are hardly sufficient to accomplish that purpose. They have even fallen far short of the aspirations of the moderate.

BENGALUR,
20th Nov. 1909.

1055. The *Bengalur* states that the one insistent fact that stares the country in the face out of the voluminous records that collectively constitute the Reform Scheme, is the sedulous attempt by its authors at the exclusion of the educated middle class of the Hindu community in Bengal from participation in its results. People, whose impregnable faith in the magnanimity of the framers of the Act

does them credit have hoped and hinted that this may be a mere oversight and is not intentional. A shrewd man might also discover in it a veiled suggestion to the members of the class in question to invest their earnings in those substantial sources of income — the purchase of which alone will secure franchise or a seat on a Council instead of lavishly spending them as at present on the higher education of their children. It is presumed that the determining reason of this exclusion lies in the fact that the presence of the representatives of this particular class on the Council can never be a welcome fact to the bureaucracy. Such a class would hardly be calculated to make the life of the bureaucracy exactly happy in the Parliaments of their own making. For the partition, though not sacramental, is still a trial of strength between the ruling autocracy and the members of this section of the Indian community, and are the latter to be allowed to put their strength to an effective test in the very arena of hitherto inviolate sanctity? And yet if the middle class were allowed representation on the Council corresponding to the great influence they undoubtedly wield in the country, it would not be surprising to find a resolution passed by the non-official members that "the partition be withdrawn or modified." The mere possibility of a congress resolution being passed at a sitting of a Council is absurd to contemplate. Would it have been political wisdom then to include in the expanded legislature a sufficient number of the very men who would have turned that possibility into a reality? Another salient feature of the new legislation is the partiality to which it bears witness on the part of those responsible for it towards the land-owning classes. One may be pardoned for detecting in it the subtle and unconscious influence of that ingrained love of the aristocracy with which English psychology is so deeply penetrated.

1056. *The India Mirror* says that notwithstanding the pessimistic tone of a portion of the Indian Press, it cannot be doubted that the reforms go a great way towards meeting the aspirations of the educated classes and have given genuine satisfaction to the Indian public at large. This is evidenced by the keen contest going on in each province for the honours held out by the new scheme. There is a rush of candidates everywhere, and some of the best men among the educated classes have entered the list without a moment's hesitation. The bounden duty of the educated community at this moment is to extend their wholehearted assistance to the Government in the working of the reforms, so that they may be a success leading up to further concessions in the future.

1057. *The Anrita Basar Paritika* observes that according to the *Pioneer*, it is the moderate "Bengali leaders" who have made up their minds to adopt towards the new Councils their one and only policy of boycott. The bitter complaint of the "moderates" on the other hand is that it is they who have been boycotted by the bureaucracy without rhyme or reason. As a matter of fact they have been cruelly ignored, for electorates have been so constituted and the disqualification clause so framed as to leave no opening for most of them to enter the Council. From the very beginning the "moderates" in all parts of the country have done their best to support the Reform Scheme. When it was first announced last year, they assembled at their Madras congress mainly for the purpose of landing it up to the skies. Their admiration for the scheme did not lessen even when it legalized the political inferiority of the Hindus. That is to say they were willing to put up with the humiliating position created for their co-religionists for the sake of the measure. As a matter of fact many moderate leaders have much of their influence in the country in consequence of their attitude towards the reform, and as a reward they have been ruthlessly kept out of the Council Chamber. Well may they exclaim "had we served God with the same devotion as we served the bureaucracy, we would have consulted our interests better." The bureaucracy would have perhaps been disposed to be more liberal if it had found the moderate leaders more difficult to please. It is because the bureaucracy came to discover that they would be satisfied with any small mercies shown to them that not only have the Hindus been placed in an inferior position, but the moderates themselves have been

INDIAN MIRROR,
10th Nov. 1909.

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throws overboard. And who knows that many of them are not extremists in the garb of moderates who may disturb the continuity of the Councils if they enter it? Some such feeling must have prevailed among the members of the bureaucracy when they were engaged in settling the rules and regulations; for one cannot otherwise account for shutting them out of the Councils.

INDIAN NATION,
22nd Nov. 1909.

1058. The *Indian Nation* says that the provision and mistakes with which the provisions of the Act have been loaded out are the best witnesses to the care and attention which the Act has received from the Secretary of State for India and the Governor-General in Council. The provisions are, doubtless, not perfect, and the Government of India have not blindly pledged themselves to the irrevocable. Any one with the faintest conception of the magnitude and scope of the Act will realise that perfection is not to be looked for in the initial attempt to broaden popular representation on constitutional lines in this country. That the Government of India have in this notable measure of reform approximated so nearly to the high standard they had in view is the simplest vindication of their good faith.

HINDOO PATRIOT,
22nd Nov. 1909.

1059. The *Hindoo Patriot* learns that a movement is under contemplation for the purpose of urging the educated community to keep themselves aloof from the elections that will shortly be held for returning members to the reformed Councils in consequence of certain defects in the regulations that have been framed for the purpose. The journal cannot commend the wisdom of those who propose to set such a mischievous movement on foot. The Reform Scheme has been inaugurated with the best of intentions, but in bringing into operation such a radical and far-sweeping change, it is not possible to avoid mistakes, and the people should heartily endeavour to make the best of the concessions. What they have received may fall short of reasonable expectations and aspirations, but there can be no doubt that it will place them in a much better position than the one occupied under the present circumstances.

BENGALER,
22nd Nov. 1909.

1060. The *Bengaler* is at pains to correct the impression prevailing in certain quarters that the Regulations are acceptable to the Muhammadan community, though they are strongly condemned by the Hindus. The drift of the Regulation is, if not to keep out the educated community from the Councils, at least to disqualify many of their prominent leaders and to place educated Bengalis, whether Hindu or Muhammadan, in an insignificant minority in the Councils. Mr. Rasul and Dr. Sahrawardy may be said to reflect the sense of educated Muhammadans throughout Bengal, and they have expressed their keen disappointment at the reforms. The Regulations thus stand condemned in the judgment of educated men in these Provinces, be they Hindus or Muhammadans.

INDIAN MIRROR,
22nd Nov. 1909.

1061. Although the *Indian Mirror* is prepared to admit that a considerable amount of dissatisfaction prevails among the Bengali community in regard to the Regulations of the new Councils, yet, on a careful consideration of the circumstances, it is firmly of opinion that the concessions made to the community are too great to justify the continuance of this feeling any longer. A proof of the readiness of the authorities to amend such details as may be found to operate with rigour in particular cases has already been furnished by the *communiqué* from the Bengal Government regarding the modification to be made of the rule regarding the representation of District Boards and Municipalities in the Bengal Legislative Council. The journal is of opinion that the main point which ought to be considered in connection with the Reform Scheme as a whole is whether or not there has been substantial improvement in each successive measure to expand the Indian Council. No body can gainsay the fact that such has been the case. The constitutional history of no country in the world affords a parallel to the progressive changes which have been made in the administration of this country during the past fifty years.

VI.—MISCELLANEOUS.

1062. The *Indian Mirror* says the news of the attempt on His Excellency the Viceroy has caused the deepest surprise and indignation by reason of the fact that at a time which marks the introduction of the first instalment of expanded self-Government, such a dastardly attempt should be made on the life of a Viceroy who has enthroned himself in the heart of the people by his noble endeavour to associate them largely in the daily administration of the country. The journal can hardly find words to condemn such an atrocious crime, and congratulates Their Excellencies Lord and Lady Minto on their providential escape. The paper declares that political conciliation is wasted on those who are not amenable to any kind of humanising influence. They do not know what infinite harm they are doing to the country by such acts of foolish fanaticism. It is afraid that the fact that, even a Viceroy, who has well-established his claim to the regard and esteem of the people, should be the butt of dangerous missiles, may induce deserving men in England to refuse the thorny honour of Indian Viceroyalty.

INDIAN MIRROR,
17th Nov. 1909.

1063. The *Amrita Bazar Patrika* says the whole of India is most anxiously looking forward for further light on the Ahmedabad incident, which is a puzzle to the general public for more reasons than one. Indeed later reports have already raised doubts as to the missiles thrown being bombs of a dangerous character, and the Viceroy being their mark. While it is believed in some quarters that the thing which exploded was only a fire-work, the *Times of India* has come out with an editorial paragraph on the incident, in which it feels no scruple to connect it with the anarchical movement, and then asks the Government to adopt more repressive measures for its suppression. The *Amrita Bazar Patrika* wonders what "more active measures" there can be than those already inaugurated in the shape of house-searches, wholesale arrests and prosecutions, deportations and repressive laws. It strikes the people as strange that the intelligent rulers should fail to see that no measures however rigorous can touch those who work in darkness. On the other hand they press heavily on the law-abiding people.

AMRITA BAZAR
PATRIKA,
17th Nov. 1909.

1064. The *Amrita Bazar Patrika* says that, in refusing to admit "that these anarchical crimes should be allowed to blacken the character of a whole people," His Excellency the Viceroy reaffirmed the attitude he has always maintained in regard to anarchical outrage, the only attitude which can be in conformity with fairness, with British traditions and with a statesmanlike outlook on things. The appeal to the people to assist Government is also a reiteration. And the journal repeats that shocked and distressed as the people are at these un-Indian manifestations of the spirit of lawless violence, they are even more helpless than the authorities. If the latter with all their resources have not succeeded in tracing the evil brood to their lairs, it can be realized how impossible it is for the ordinary people to know who they are, whence they come and what they want. Of course the heart of the people is with the authorities in their wish and efforts to wipe out the stain. Meanwhile it is hoped that the enquiries in connection with the outrage will be successful, and whether it was really an outrage or some strange mishap, will be cleared up. There are some apparently inexplicable circumstances surrounding the mystery—for example the accident to the cart lad. Till they are cleared up judgment ought to be suspended.

AMRITA BAZAR
PATRIKA,
18th Nov. 1909.

1065. The *Amrita Bazar Patrika* says there is a mischievous rumour afloat to the effect that an attempt is being made through Government to acquire the Federation Hall land on behalf of the Brahma Girls' School. In reference to this the *Indian Messenger*, the official organ of the Sadharan Brahma Samaj, makes an indignant disclaimer. As for the Government the *Patrika* declares it is difficult to believe that it could be blind to the outrage on public sentiment which the course alluded to would involve.

AMRITA BAZAR
PATRIKA,
22nd Nov. 1909.

G. C. DENHAM,

Special Asst. to the Deputy Insp.-Genl.
of Police, Bengal.

OFFICE OF THE BENGAL SPECIAL BRANCH,
7, KYD STREET,

The 27th November 1909.

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